# Christian Faith and Life

*Combining The Bible Champion and The Essentialist*

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# EDITORIAL

## Give the Truth a Chance

CHRISTIAN FAITH AND LIFE is an inter-denominational magazine. It is indispensable not only to ministers of all ages and ranks but to all intelligent students of the Word of God.

This magazine deals regularly with aspects of interpretational studies of the Scriptures, critical discussions both of the Biblical record and of the active spirit of Christianity as seen in the faith and experimental life of the organized Churches.

**The Church is drifting away from Him. Help us call it back. The tide is out and you can help call it back. The DOWNWARD decline imperils the whole world. We need your help to give life the UPWARD INCLINE.**

What can shed light upon present-day conditions and problems like a High-Class, Straightforward, unafraid, up-to-date Christian publication, thoroughly Biblical, truly scholarly yet readably popular, thus meeting the needs of all students and teachers of Christianity for these days.

**CHRISTIAN FAITH AND LIFE, published quarterly, deals with all the aspects of applied Christianity. If this publication is to fulfil its mission we must have your help and we must have it now! Right here is YOUR opportunity to do important constructive work for Christ's Kingdom!**

It would make a world of difference in some churches if the pastor had this magazine! You might almost revolutionize the work of some church by subscribing for it for some minister you know.

Before the days of our present sad economic depression, each of the stronger denominations maintained its Quarterly Review on this basis. The financial necessity for discontinuing these publications has been an unqualified loss to the pastor's study, and to the reading-table of the intelligent layman.

The publisher of CHRISTIAN FAITH AND LIFE, recognizing the value of such a religious quarterly, has braved the economic situation in an effort to preserve the most necessary and the most praiseworthy qualities of such a publication. At heavy personal and financial cost he has kept this publication regularly in the mails and abreast of the needs and ideals of healthy Christian faith and thought.

In view of these facts, the Editors associated with the Publisher of CHRISTIAN FAITH AND LIFE are herein making a plain and fellow-workers' statement to its subscribers and readers.

The overdue subscriptions, if promptly remitted, would help to continue to float our fine Quarterly and maintain it in its most praiseworthy and unselfish career.

Here is a practical situation: Nearly all subscriptions expire with the December number. Notices of these expirations were sent out promptly at the time of

occurring; but returns were disappointing. To a great extent the needs of the entire year depend on a sufficient sum being realized in the months from November to February. This realization having failed us, we have great concern for future issues of CHRISTIAN FAITH AND LIFE, and we kindly ask our friends to give solicitous consideration to our appeal. May we hope for your kind cooperation?

The members of the Editorial corps, who are gladly giving their service free in this undertaking, believe their zeal will be appreciated by their readers, and that their appeal will not fall on deaf ears.

Prompt, cordial, and full response in payment and renewal of subscriptions *now* due will not only help to put CHRISTIAN FAITH AND LIFE in the way of continuous and courageous going, but will also enspirit and cheer your servants and fellow-believers, the members of the Editorial corps.

H. M. DUBOSE
LEANDER S. KEYSER
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HAROLD PAUL SLOAN
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# Eleven Reasons why Life Beyond the Grave is Practically a Certainty

Beginning with this issue we will contribute a series of eight editorials dealing with that most neglected doctrine of Christianity: Life after Death.

At first the modern world neglected this truth because it was preoccupied with the present and its interests. Today many are neglecting it because they have lost all certainty of it, and also because they feel there is very little that can be definitely known concerning it.

With both of these positions we are in emphatic disagreement. Life after death is very nearly an intellectual certainty, and both Scripture and human experience do reveal many precious truths concerning it.—*H. P. S.*

**Job 14:14**

JOB sitting in the midst of his ruined fortune, broken in health, with no prospect before him in this world, and crying out as he feels the near mystery of death, "If a man die, shall he live again?" is a picture of such universal appeal that it calls for no interpretation. Who does not understand this eager, impassioned query?

There is no doubt but that the one piece of news of most universal interest would be if we could hear from the other side of the veil, and know what the spirits of those who have gone from us are doing.

Personally, I do not believe that the silence is absolutely unbroken. There is in the first place the witness to the resurrection of Jesus Christ from the dead, which is arresting, challenging, in spite of the worst that rationalism can do; and then there are also the visions seen by our dying saints, which can, indeed, be denied (especially by those who have never been near such experiences) but which are powerfully impressive nevertheless.

In addition to these things there is the evidence which is built into the very frame of the universe, especially in man's intuitive sense of the infinite. Because of these values, I find myself regarding the evidences of a future life as being little short of compelling. That spirit world is for me almost an intellectual certainty.

In approaching this whole tremendous question I want to begin by lifting up in brief formulation the several evidences which I wish later to detail. I shall present, in this series, eleven of such formulations.

1. There are striking analogies in nature to man's experience of death and the resurrection, which are powerfully suggestive to his imagination.

2. The new physics has made spirit an evident fact, and there is no evidence whatever that spirit existence is affected by the experience of death.

3. If the sense that man's spirit survives the experience of death be not universal, it is very nearly so, and this circumstance inevitably suggests that the point of view is an intuitive consciousness, a constituent element of life.

4. The fact of religion, which also is substantially universal, argues that this also is an intuitive point of view, a truth built into the very frame-work of the human mind.

5. Assuming God and a character in the Infinite which is adequate to explain the fundamental beauty of creation the truth of life beyond death becomes unescapable.

6. It is a striking fact that the basic motives upon which the social relationships of life rest, such as duty and love, presuppose immortality, and that they are violated by the denials of this confidence.

7. The fact of super-normal mental powers, manifest only in a few, but which nevertheless suggest potentialities in human life that are in this world nowhere fully realized, argues immortality.

8. The fact of magnificent social possibilities belonging to the human race, which in this world are nowhere even approximated, argues immortality.

9. Assuming God, and a character in Him adequate to explain that sense of righteousness which is intuitive in the race, life beyond death becomes necessary in order that His moral government may be worked out to a satisfying moral conclusion.

10. Life beyond death is powerfully suggested in the remarkable experiences that so frequently characterize the passing of our saints.

11. Life beyond death was actually manifest in the resurrection of Jesus Christ, and this is the only reasonable explanation of the apostolic witness to that event.

### Analogies

There are striking analogies in nature to man's experience of death and the resurrection, which are powerfully suggestive to his imagination. The caterpillar forming the cocoon about itself and sleeping, later to come forth into a glorified new life is a familiar analogy of man's hoped for larger life beyond the sleep of death.

The caterpillar is a new creation. He is no longer a worm, but a butterfly whose native element is the sky, the sunlight and the flowers. Quite evidently there is here no logical argument; but there is a suggestiveness that poets will feel—and the poetic interpretation of the universe is probably as reliable as the scientific.

If there be a personal God behind the universe of things, which is likely, why should He not repeat His great ideas? The fact is He has done so. For example, under how many forms has He repeated his great idea of organic unity? All creation is crowded with it! The new science tells us that the very stars and spaces are an organic unity!

And may it not well be that in the insect world, at the bottom of life, He has begun to suggest the glory of His crowning purpose? The worm becomes a butterfly through an experience like death! And man passing through a like humiliation arrives at last at an estate as divinely superior to that which went before.

Again, I say the poet will find truth value here—and who knows that the poet does not come nearer to ultimate reality than do the analyst and rationalist?

### The New Physics

The new physics has made spirit an evident fact, and there is no evidence whatever that spirit existence is affected

by the experience of death. Spirit is an evident fact because the new physics has analyzed matter away, reducing it to mathematical formulæ; that is, experiences of spirit-mind.

This new point of view demolishes materialism. Spirit-mind becomes the ultimate reality, the one conception which will bear searching analysis. There is no reason whatever to suppose that the loss of our phenomenal body, in the experience we call death, has any disastrous effect upon spirit-mind. We are in a field where there is no science. Imagination and moral faith must guide us; and moral faith definitely affirms immortality.

### The Universal Sense

If the sense that man's spirit survives the experience of death be not universal, it is very nearly so, and this circumstance inevitably suggests that the point of view is an intuitive consciousness, a constituent element of his life.

The American Indian has his happy hunting ground.

The Negrillo of Africa, a primitive, believes that the spirits of the dead linger among their loved ones in their native habitat.

The Hindu of India has his doctrine of transmigration, and his ultimate Nirvana, and if this be indefinite and unsatisfying, it is definitely not extinction, nevertheless.

The Japanese and Chinese believe in the continued existence of their ancestors, and render them a ritual of homage.

The ancient Egyptian had his hope of a resuscitated body, and of a renewal of life as in this world he had known it.

The ancient Greeks believed in the shadowy life of Hades, dim but still life.

The Persians had a rich world of angels and triumphant spirits.

Even the stone age man has left behind him in the practices of his funeral rites a silent witness to his dim hope and faith.

Quite evidently there is something so difficult about the idea of death that man's mind almost universally refuses the idea of death, believing rather in spirit immortality.

### Universal Religion

The fact of religion, which also is substantially universal, argues that this also is an intuitive point of view, a truth built into the very framework of the human mind. Religion is just as much a phenomenon of life as the five continents of this earth, its oceans or stars; and religion as much calls for explanation as these other values do. Religion is clearly a constituent element of life. It is a dim sense of the Infinite, and that man's destiny is in relation to this Infinite.

It matters nothing that man's concrete conception of this Infinite has so often been crude and degraded. Behind the degrading forms must be the magnificent in-built sense; and this sense is a fact of experience which must be tabulated and given its place in the ultimate interpretation of things. It is this magnificent intuition in its best expressions which must be taken as the norm of human life; and it is clearly legitimate to support these noblest expressions by all the confused degraded superstitions of the centuries.

These all bear witness to man's sense of an Infinite and of man's aspirations toward Him. The child's counting on its fingers indicates the same mental faculty as is seen in the mathematical genius of a Kepler, a Sir Isaac Newton, or an Einstein. So, too, the primitive with his fetish displays the same religious faculty that was manifest in Isaiah's vision of the King in His beauty.

### Created Beauty

We move on now to a second stage of this same argument, in which its force becomes almost a demonstration.

Assuming God, and a character in the Infinite which is adequate to explain the fundamental beauty of creation, the truth of life beyond death becomes unescapable.

Creation nearly everywhere is beautiful. The universe is crowded with harmonies. Grace of form is everywhere. Every single sunrise and sunset is a masterpiece. How lovely are the flowers; how beautiful the birds and their songs!

Moving higher into human life, the beauty of creation becomes even more convincing. Friendship, motherhood, self-sacrifice—what values are these! What a mind must move behind the conception of a mother and her babe! The God, who thus evidently delights in beauty and fitness and sublimity cannot conceivably crown the whole with violence, the crudity of separation, and with final nothingness.

Says Arthur Compton, physicist of Chicago University, in substance: The extinction of man just at the climax of his intellectual and moral development would be an inconceivable wastefulness in the Creator, and a shocking contradiction of that beauty and fitness everywhere manifest.

Jesus taught the same when He said to call God by names of men—that is, to affirm relationship between men and God—is to assert immortality. No finite center of consciousness can conceivably cease which has come into unity with that Infinite Consciousness which rejoices in beauty and fitness.

### Demands of Love and Duty

It is a striking fact, that the basic motives upon which the social relationships of life rest, such as duty and love, pre-suppose immortality and that they are violated by the denial of this confidence. The idea of duty is not convincing except against the background of eternity. We cannot feel any dignity in life or authority in duty except as life is felt to be everlasting.

We seldom feel the awful violence of contradiction quite so vividly as in the case of the patriot's mortal sacrifice, where at the very summit of moral achievement the victor himself ceases. If he had sensed his situation, in just that degradation with which unbelief describes it, life for him would have lost all worth, and patriotic sacrifice would have become impossible.

Life must be immortal if duty is to be convincing. One could hardly conceive of gladiators developing moral conviction, or experiencing spiritual exaltation in their mortal games. The sense of eternity would have made gladiatorial games impossible; and those gladiatorial games of ancient Rome but reflected the degraded conception of life into which unbelief had forced the ancient world.

And as with duty so also with love. The experience of love is seriously violated by death. Love claims eternal life as its necessity. Love is too beautiful to end. The lover feels violated, outraged, by the interruption of love's relations. Because of the interdependence of loving lives, there is a violence not only to the dying life, but also to the life left behind.

Nature is thus involved in a contradiction. It builds necessary relations, binding life to life, and then changes its sweetness into wormwood, precious relationships into anguish. The death of human personality is thus evidently a violence in nature. Death as the conclusion for life which experiences duty and love is a contradiction of the very majesty of these experiences.

### Super Powers

The fact of supernormal mental powers, manifest only in the few, but which nevertheless suggest potentialities in human life, that are in this world nowhere fully realized, argues immortality. The material here is abundant. Undeniably there is such a phenomenon as mind reading, or the direct impress of spirit-mind upon spirit-mind without the mediation of the senses.

Among the best data will be that preserved in the records of the Piper case, in which the observers and recorders were such celebrated scientific men as Dr. William James, late of Harvard; Sir Oliver Lodge, a distinguished English physicist; Dr. Richard Hodgson, Prof. F. W. H. Myers, Prof. Henry Sidg-

wick of Cambridge, Prof. James H. Hyslop of Columbia.

These men gave their attention to the investigation of the phenomena in question for more than a decade and a half, from 1884 to 1900. Some of them concluded definitely the reality of communication from disincarnate spirits. Dr. James concluded the reality of some phenomena quite beyond the possibility of explanation by the science of psychology under its then sense limitations. He later withdrew from the study.

The conclusion seems unescapable that there are powers of the human spirit-mind by which it can become possessed of knowledge quite apart from any mediation of the senses. These powers are occasionally manifest in this life, but they are nowhere developed.

If there be no continuation of life after death, then these powers must remain forever unrealized, for the progress of civilization and life in this world across millenniums shows no movement toward their fulfillment here. In these facts we have suggested once again the probability of a future world of an enlarged and ennobled state of being.

### Unfulfilled Social Potentialities

The fact of magnificent social possibilities belonging to the human race, which in this world are evidently nowhere even proximated, argues immortality. The advance of civilized man beyond the primitive is due to a moral and social, rather than a biological improvement, says Benjamin Kidd; and his statement is demonstrably true. It is human co-operation made possible by a better human moral average that chiefly discriminates the civilized man from the savage; and the actual achievements of civilization do not represent a fifty per cent. fulfilment of the race's social possibilities if our moral average were only adequate.

Take a few illustrative questions. What would it mean to social advance if all of the following reforms could be made effective?

1. What would be the economic gain and the social lift that would result from the complete elimination of war and preparation of war?

2. What would be the economic gain and the social lift that would result from the complete elimination of crime?

3. What would be the economic gain and the social lift that would result from co-operation as contrasted with competition in industry?

4. What would be the economic gain and social lift that would result from the complete elimination of the waste of vice?

The gains involved in these four moral reforms would not only be direct but also indirect; and they would multiply the security and well being of human beings. A fully Christian society would advance above our present social achievements far more than we are at present advanced above the primitive. Does not this astonishing social capacity of the human race argue powerfully a future life? I hold that it most certainly does.

### God's Moral Government

Assuming God, and a character in Him adequate to explain that sense of righteousness which is intuitive in the human race, life beyond death becomes a necessity in order that His moral government may be worked out to a satisfying moral conclusion. The order of life does not conform to man's moral sense. The moral government in which, at his best man must believe is not apparent in the actual events of history. Nature appears often as morally unconscious, and the Providence, to which we must trust ourselves, seems often the same.

There is indeed a blessed peace and joy which the godly experience, and of which the ungodly know nothing. But in respect of outward pain, the good often suffer and the wicked are often free; while in the matter of material wealth, the wicked are often abundantly prosperous, while the good are tragically poor. If this life were the whole of the Divine purpose, a morally sensitive Creator could not allow such violations of

His own basic righteousness. Only on the assumption that this life is preparatory and its suffering, relatively speaking, insignificant as compared with the joys that shall be, can its moral ineffectiveness be made to appear rational.

Evolution has little to commend it beyond the single fact that as stated it appears so simple and so rational. I affirm that the rationalizing value of belief in the future life far exceeds that of evolution.

### Dying Triumphs

Life beyond death is powerfully suggested in the remarkable experiences that so frequently characterize the passing of our saints.

Dr. Davis W. Clark, once book editor of the Methodist Church, has compiled a record of the triumphant death experiences of 162 Christian men, women and children, of whom 46 were martyrs, 43 were Christian ministers, 33 were Christian laymen, 27 were Christian women, 13 were Christian youths. He has set over against these the depressing last hours of some 70 non-Christian men and women.

Not only are the contrasts between these two sets of experiences striking; but the dying Christians again and again manifest a late fore-vision of some glowering glory that is most confirming to faith.

What magnificent records they are! And St. Stephen and St. Paul of the first century are one in their triumphant exultation with Dr. William Eiser, Dr. Harry Mitchell, of the twentieth.

There is unquestionably a light that shines quite late, though earlier in some instances than in others. Edward Payson (1783-1827) and Wilbur Fisk (1792-1838) had a very rich fore-taste of eternal life several hours before they passed over.

It was the same also with little Dorothy Williams in my own immediate contacts. She saw beyond the veil and was exalted by the visions while still her strength enabled her to speak to those around. I have touched many such experiences in my pastoral labors across a quarter of a century. I am increasingly impressed by them.

### The Risen Christ

Life beyond death was actually manifest in the resurrection of Jesus Christ; and this is the only reasonable explanation of the apostolic witness. We are familiar with matter in four forms: solid, liquid, gaseous, and in its sub-atomic form as electrons and protons, or, more ultimately still, as pulsations in empty spaces.

I find, therefore, no difficulty in believing that our physical bodies can be transformed into glorified bodies after the fashion of Jesus' resurrection body. It may easily be true that Jesus Christ, the angels, and our triumphant dead are all about us in the universe, and that our dull senses cannot perceive them. Our eyes catch light vibrations within a certain limited bound, while above and below that bound we do not see.

It is the same with sound vibrations. Our hands sense vibrations only when they manifest themselves as solids or liquids. Outside of these manifestations we cannot feel. It is dull indeed to suppose that the objective universe is as limited as the disclosures of our sense faculties. Why may not the dying be equipped with some new sense by which they see and hear things to which we are blind and deaf?

For forty days from the first Easter on the primitive Christian community did repeatedly see its risen Lord. Why could not such a power have been given them for providential purposes and then withdrawn? In what way would such a circumstance be more unbelievable than the unusual powers possessed by Mrs. Piper, which Prof. William James certifies?

That apostolic experience is not isolated: for it has been reproduced in every century on ten thousand Christian death beds; and after all, how will unbelief explain the martyr loyalty and the exalted confidence of those first

Christian witnesses? One simply cannot get away from the compelling power of the primitive Christian witness to its risen Christ. That witness can be ignored or believed; but it cannot be explained away. It stands there in the midst of the centuries with the majesty of a mountain range.

I often think it may easily be that our risen Lord, angelic hosts, and even our dear ones, our loved and lost, are near us; and that they would be manifest if only we had eyes to see. Why not? There is no science that can deny the possibility; and in every area of human experience prophetic fingers do always point on beyond death, affirming that there, in the infinite, true life will at last be found.

### Conclusion

So the argument stands, and against the weight of all this evidence unbelief has nothing more to propose than that such an experience quite transcends all our present experiences and our habits of thought! Well, what of it? Life in this world is evidently an enlarging adventure. In infancy we measure everything by our mouths. The baby inevitably puts a rattle, a gold watch or a diamond broach in its mouth. In maturity we have learned a better technique of appropriation.

Happy is the man who has learned a better technique for appropriating the universe than that which is limited to his sense powers. The sense-bound point of view is immature. Life includes also conscience, the aspirations, and the intuitive of the infinite. To deny this is but to make sense limitations the norm. We standardize, as it were, all life by its undeveloped infancy.—*H. P. S.*

# Divine Favor for Forgotten Men

BILLIONS for *relief!* But who is to pay the bills? It is easy to be generous with other people's money. How about future generations? Commonsense philanthropy is quite different from a philanthropy for political patronage. One thing is sure, and that is that from some source *relief* must be found for the neglected, the impoverished, the defeated, the discouraged, the sick, the aged, the forlorn. There is a general approval of the effort to aid the unemployed who really want work and can not find it. What is properly questioned is the right of one man to distribute, or direct the distribution of vast sums of money with no check on his ability or programme.

The Bethesda narrative in St. John's Gospel is worthy of special study right now. Distress is everywhere apparent. The mass of the people are in a state of anxiety. So much of poverty has suddenly been experienced and so many who never dreamed of being in want are in distress, that no one feels secure.

Who cares? Is there anything worse than the utter desolation felt by one who has come to the conclusion that no one cares whether he succeeds or fails, lives or dies? Well, the fact is, *God always cares!*

### A Year in Galilee

The Nobleman of Capernaum found Jesus at Cana of Galilee. He presented his petition for the healing of his son. He found that Jesus cared. The son was healed. Probably for a full year Jesus remained in Galilee teaching, healing, renewing and blessing.

Evidently Jesus was a good Churchman; He did not ignore or neglect either ritual or ceremonial.

The recurrence of one of the great Jewish Feasts, probably the Passover found Jesus at Jerusalem.

### Bethesda the Hope of the World

It was no mere accident that Jesus made His way to the hospital center of Jerusalem. Bethesda, House of Mercy had at one time been a place where the

rich congregated. It was an attractive pavilion builded about a spring, in which the waters were intermittent in their action. There were doubtless mineral properties of a remedial nature which gave the waters a reputation for healing many diseases. Naturally we find congregated in the five porches of Bethesda large numbers of impotent folk eager to receive the benefit of the waters of the spring.

Pain has always predominated in the world. There are comparatively few people in the world physically well. The varieties of suffering possible to an individual are almost beyond belief. In a construction so delicate and complicated as the human body with its nervous organism indescribable pain is possible. Since the laws of health are so often disregarded the expected and the inevitable happens, namely, penalty.

Undoubtedly human maladies are greatly aggravated by dwelling upon them. It is surprising how large a number of people will entertain you at great length with a vivid and detailed description of their various ailments. A majority of people have a morbid delight in presenting to you all the discomforts they endure. This is a most unwholesome thing both for the individual who is suffering and for those who listen.

On the other hand, it is quite as reprehensible to be entirely unwilling to share the burdens of others and seek to help them to bear their infirmities. Nothing could be more selfish and unworthy a disciple of Christ than to seek to escape from those whose afflictions are real. It is a compliment when people throng about you with the expectation of a sympathetic interest.

A very large part of the Gospel is comprehended in the little word of four letters—*"help"*. Pain is in the world as one of the unfortunate realities to be dealt with sanely. While we enjoy vigorous health and our vital forces are undiminished we should become a beatitude to those whose circumstances are not so favorable and who have to endure invalidism. A definite interest in our fellow men will lead us to discover where we are most needed and to rejoice in every opportunity to assist.

### Warranted and Unwarranted Expectations

The people at Bethesda recognized that with each agitation of the waters a crisis in life had been reached. Many of them had been long waiting. They had been waiting for healing, for help and for health. There is a wise waiting justified by circumstances, but there is a waiting unwarranted and unwise.

Unceasing vigilance must accompany the waiting which secures ultimately a fulfillment of expectation. Hope is not that vague uncertain thing which some people think it to be. A genuine hope has a basis of truth and a background of promise. There are people who are ever waiting for fortune to favor them. The expression, "When my ship comes in", is very common and expresses the real philosophy of life of many people. Ships do not come in which have not been sent out. The people at Bethesda waited for the "troubling of the waters."

A legend which was ultimately incorporated into the chapter in verse four (not appearing in any of the earlier manuscripts) states that at intervals an angel came down and troubled the waters. In an unscientific age inexplicable phenomena were attributed to a supernatural cause. The troubling of the waters was due to the escaping gases, but not understanding this, it was attributed to the coming of an angel. There was a current belief that special benefits were derived from the application of the waters immediately after this agitation. Any one, therefore, who could not take advantage of this was destined to continue in his illness.

### Opportunity

There are moments which are weighted with destiny. If these moments are permitted to pass they do not recur.

> There is a tide in the affairs of men,
> Which taken at the flood leads onto fortune.
> Omitted, all the voyage of their life
> Is bound in shallows and in miseries.

We must take the current when it serves or lose our ventures. These moments of so great importance, are often neglected because we conclude that relief can only come from a long expected source. The impotent man at Bethesda knew of no way whereby he would find relief from his great affliction save through the application of the waters of Bethesda.

God has manifold means of which we do not know and His resources are vastly beyond our understanding. The paralytic at the pool was to have relief from an entirely unexpected source. This is also true, that blessings and benefits are often nearer than we think. At the very time when everything seems hopeless, assistance is at hand.

At the very moment when this man was despairing, finding himself always thrust back or neglected, with no hand near to assist him he had no dream that sympathy and love were about to be manifested to him. Take the lesson into your own life. In ways you have not dreamed of and sooner than you have thought possible the Great Physician may accomplish for you what you have almost despaired of realizing.

### Life's Troubled Waters

Life's troubled waters are often healing waters. Agitations which you deplore, disturbances which you think bode no good, may be precisely the condition when the Master will appear Himself. While "The troubled waters" have nothing remedial in themselves, they furnish just the occasion which will bring us into a relationship with Christ whereby He will manifest Himself and His power. The poor man ever thrust back through the selfishness of others and who did not find Bethesda furnishing what he had expected was after all indebted to Bethesda for being where Jesus would find him and heal him.

### Thirty and Eight Years

His condition was desperate. There was no possibility of questioning the reality of the affliction. For nearly four decades he had waited and suffered. We quickly become impatient and think our own circumstances inexpressibly bad. Without a doubt there were many of those afflicted at Bethesda whose complaints were bitter and who felt that life was dealing hardly with them. We are rarely so overburdened that we can not find others near us much worse. It often silences our complaints to discover how much better off we are than others near at hand.

### The Discoveries of Love

"When Jesus saw him." How did Jesus happen to see him? Was it an accident? Did He merely stumble on to this man as He was searching for some pleasure or satisfying some curiosity? That is not love's way. Jesus was drawn toward human need. It was human need that brought Him to earth. He found the impotent man because He was looking for him. Dan Crawford, the African missionary, once wrote:

> We have many people coming to Africa and they always see what they come to see. If it is for big game, they find it. If it is as curiosity seekers, they find much to interest them. If it is for wealth, they find that. How few of them do see the little lighthouses which have been erected all over the interior of Africa in the nature of Bible Schools.

In like manner, people come to our American cities and see what they look for. If for entertainment, they find it in theatres, movies, etc. If for education, they find our great universities and colleges. If for wealth, they seek opportunity to work. If they come with a desire to relieve human want, they are never without the opportunity.

Precisely the same thing may be said of church life. People who come to church for their own edification and satisfaction may or may not receive what they are looking for, but if they come with a desire to be helpful the opportunity is not wanting, and the satisfactions of such people are of a high order. Love always finds ways to be helpful.

### Enquiry that Awakens Faith

Jesus was interested. His interest was manifest in His enquiry: "Wilt thou b

made whole?" The question carried with a suggestion of power. Surely no one would ask such a question who did not have behind it the intention to assist.

The power of solicitude to arouse faith and develop hope is tremendous. A poor victim of conditions or appetite finds himself lonely and abandoned. The multitude passes on its way unheeding. There is no place in the world so lonely or so forlorn as in the midst of a careless, selfish, thoughtless multitude. The most discouraging thought one can entertain is this, "No one cares for me."

The very instant the question is asked which seems to say, "I want to help you," the attitude toward life changes. Possibilities open up, expectations awaken, faith is developed. The greatest need of a discouraged life is this,—the assurance that *God cares.*

It is not a question of the amount of faith but the fact of faith. This is God's great enquiry to humanity and has been ever since the eviction from Eden. Wounded and broken, man went forth from the garden. The pitying eye of a loving Father saw him, sin stricken and hopeless. The silence was broken by the Divine enquiry, "Where art thou?" This was the enquiry that began the Redemptive work for the whole world.

Was it certain that the man wished to be healed? Is it not true that mendicancy comes into an attitude of willingness to receive alms and live without labor? It is undoubtedly true that many people receiving a dole from the government have no particular interest in securing work. They have become accustomed to getting by without labor. If the world really desires spiritual healing, how long will it be before mankind everywhere would be definitely and pronouncedly Christian?

The *"will to believe"* is a very large part of faith and its development. Until men are ready to obey Christ and give up the things that stand in the way of the Christian life (in other words, until they want to be made whole) the Great Physician can not heal them. *The will* to health was an inseparable part of Christ's work of healing.

No sin-sick soul in all the world need continue in this spiritual condition because the Great Physician is ever near, awaiting the opportunity to give spiritual health. Sin is much more than sickness. *It is wickedness.* There is only one way whereby it can be eliminated and that is through the power of Christ.

### The Selfishness of Suffering

There is something pitiful about the man's answer to the inquiry of Christ. "I have no man to put me into the pool. When I am trying to go, another steppeth down before me." This is a picture of *the unpitying crowd.* It is a sad reflection upon the unwillingness of the multitude to set aside considerations of their own comfort for the moment and help those in need. Not one of those who have been blessed with healing took the time or had the interest to look after this poor paralytic who was unable to help himself.

It is a true picture of the unchristian world and unfortunately brings its rebuke also to many who are nominally Christian. It is this which drives so many people to desperation and absolute hopelessness. Every Christian Church should be a Bethesda. The Spirit of Christ should lead His followers to a constant interest in human need of every kind and nature. The cold heart and unpitying eye is no part of a true Christian experience. Indeed, every individual life should have so much of the Bethesda quality, that a weary, waiting world should find in it a ground for expectation of help and healing.

Much censure has been heaped upon the Church for her failure in these directions, yet let it be said that today it is the Christian Church above all other organizations that inspires world-wide philanthropies. Broken hearts in need of consolation *gravitate to the Church* as naturally as a child goes to its mother. Deeds of Good Samaritan kindness do abound on every hand. The Spirit of

Jesus is markedly manifest by thousands of professed disciples of our Lord. All this should be increased a thousand fold.

Sickness and suffering should not make us introspective. If it has its proper opportunity upon the soul it will refine, beautify and sanctify. There is no doubt but what the natural effect of any kind of pain or sorrow is to lead to self-pity. Few are willing to step aside that those less favored than themselves may have the preference in opportunity. If but one room in the hospital is available there is a clamorous demand by each one who seeks it and not an enquiry whether some other one needs it more.

"Another steppeth down before me." How true this is to life. *Rivalries, competitions everywhere.* All the professions, all business activities witness the intensest rivalry. You fail to secure a position. "Another stepped down before you." You failed of promotion for the same reason. Yes, this is life, but it is not the life that ought to be. Christianity would substitute co-operation for competition and surrender place and position for the needier life.

### The Mandate of Omnipotence "Rise, Walk"

Jesus wasted no time in unnecessary discussion. He answered human need by an immediate impartation of His own Divine power. *He is always demanding the impossible.* What could be more unreasonable than to expect this paralytic who for nearly forty years had been helpless, all at once with no visible reason, to undertake to walk? it would not only have been irrational; It would have been cruel had the command been given by any one but Jesus.

Physicians sometimes prescribe a trip to Europe or to some far distant point when such a course is as impossible to the patient as would be a flight to the moon. When Jesus gave a prescription He gave the means also of carrying it out. Every command of Christ was accompanied by a vital force sufficient to realize it. Every mandate of Omnipotence carries with it *a guarantee of God-given ability.*

This is true of every Scriptural requirement, else we would not even undertake to obey. The response was instantaneous. God does not always work that way. Sometimes relief is gradual. Sometimes the answer to prayer has to wait. When the command is for immediate action, the promptitude of faith would lead us to undertake the impossible. This pertains to every great undertaking. If in Divine Providence a task is set before you, evidently of God, undertake it with the certainty that nothing can prevent you from accomplishing it.

### Philanthropy Controlled by Conscience or the Cross

Love has a way of persisting until the results desired are achieved. Philanthropic endeavor which is instigated by the moral standards of the time unquestionably result in a vast deal of good. A conscientious man knows it is his duty to relieve suffering, to help the poor, to contribute to the necessities of any in distress. If he expects to secure salvation by these ends he will doubtless be very energetic in benevolent expression.

Almost immeasurably greater will be benevolences actuated by sacrificial love. Jesus went to His Cross not merely that He might do good to others, but that by an Atonement and Divine Sacrifice He might redeem them. It is undoubtedly true that a large proportion of benevolence costs the giver little or nothing. Some pleasure may be given up, some coveted jewel be unpurchased, but no real sacrifice is made. On the other hand there are thousands of people who are prompted by love to *give until they feel it,* and feel it keenly in great personal deprivation. These are Christ's Bethesdas, the true representatives of our Lord.

We are all under the highest obligation by virtue of what Jesus has done for us to do our utmost to increase hu-

man wholeness and human happiness. When the sympathizing tear actually falls in the presence of woe and affliction the outgoings of spiritual power will invariably follow.

*The world needs us.* It is not sufficient to be able to live and live comfortably. It is not enough that we should have power to endure.

We need a *superabundance*, that the overflow of Christly energy may come into desert lives like waters from the mountain tops, changing cheerlessness to good cheer, barrenness to abounding harvests.

When Jesus said, "Rise, walk," it was not merely that the man himself should be cured of his infirmity but that he would become able to contribute to human need wherever he might find it.

This is the cry of the Master, which I hear today, to us, "Rise, walk. Go forth in the strength and might of Jehovah and help to win victories for the Kingdom." With a desire to become a true beatitude of God, we are appealed to by High Heaven to use the healing power God entrusts to us in behalf of the impotent, the forgotten, the neglected.—*A. Z. C.*

# "The Appearance of Evil"

HUMAN experience bears out the practical value and reasonable basis of every law and admonition of the Word of God. The two-fold predication upon which obedience to the Bible is demanded is demonstrated every day in our lives and the lives of others. The first factor that makes allegiance to the Scripture right and natural is the fact that God has spoken: and His word is law.

The other element upon which we rest our obedience is the equally well demonstrated fact that all of God's utterances are based on the best of reasons.

To demonstrate this we refer to the short statement of First Thessalonians 5:22: "Abstain from every appearance of evil." There are many things that in themselves may not be inherently wrong, but because of their associations the children of God must not indulge in those things. Much that is perfectly fitting for men and women who are frankly of this age, and who make no profession of Christianity is at least dubious when done by those who claim to love the Lord and are professedly His redeemed. So that our rule for conduct is given in these terse but impelling words: "Abstain from the very appearance of evil."

America is even now just catching her breath from the dramatic moments occasioned by the trial of one whose distress and misery came about because he did not observe this rule in his manner of living. This generation is so used to sensational news that very few names are remembered by the masses for more than a few passing days, but the name of Bruno Richard Hauptmann is destined to be among those who are hard to forget. Whether the final verdict of his fellowmen shall be that this man is to be famous or to become infamous, he will not soon be forgotten.

This editor is not capable of expressing an opinion as to the guilt or innocence of this remarkable man. That decision rested in the hands of twelve other citizens, but after two weeks spent in Flemington during the famous trial, there are many questions that have not been settled to our personal satisfaction. It seems clearly established that this man must have been connected with the crime in some manner or other, but for the sake of this editorial we are willing to concede that he was absolutely innocent of any participation in the actual offense of which he was accused. But even if that is so, his gruesome experience of waging so desperate a fight for his

life is entirely his own fault. He did not abstain from every appearance of evil!

The accused man claims that he was asked to become custodian of a shoe box, the contents of which were totally unknown to him. Later on he learned by accident that this box contained many thousands of dollars, in money that the law officers of the entire continent were anxiously searching for. The first instinct of an honest man would be to refer this matter to the police, or at the least to turn the money over to a trust fund for safekeeping. But the clever attempts of this man to conceal the money showed an apparent lack of honesty, as the attempts to spend this money manifested the fact that he was aware it was dangerous to possess. Why did he not appeal to the law officers in this matter?

*He couldn't!* The path of honest action was closed to him by his own past conduct: he was an illegal entrant into this land! An alien without standing, who had never been admitted to this country in honest fashion, he could not bear the light of investigation. So because he had not "avoided the very appearance of evil" he finds himself cut off from the natural resort of the honest man, which is the machinery of the law. But the case is far more complicated than this, as the wretched man *could not* legally enter this country. He was an ex-convict, and the jail-birds of Europe are not welcome here.

It is useless to argue that when a man has expiated his past wrong by paying his debt to society in a penal institution, he should then be allowed a new start: this man did not serve his full sentence, but escaped from the German law, and was a fugitive when he sought sanctuary in this land! His conduct may have been perfectly exemplary ever since he arrived, but that is of no present help to him, he is condemned by a past that will not bear the light of honest inquiry.

On the witness stand his supposed friends rallied to his defense: and one after the other they made his case more hopeless! At least it seemed so to this editor, as he sat and watched the jury: for homely and honest people were not impressed by the fact that his *alibi* rested on the word of confessed bootleggers and proprietors of questionable rumshops! Here again the accused was blasted by "the appearance of evil."

So laying aside all questions of evidence for and against: casting away every consideration of guilt or innocence, this man is tripped and made prostrate by a chain of past misconduct and dubious associations, even as the Word of God warns. "Be not deceived, God is not mocked. Whatsoever a man sows, that shall he also reap." The habits that seem so trivial when contracted, the pleasant companions who are not just the exact and proper fellowship for Christians, the questionable sources of amusement; "all appearances of evil" in any form whatsoever, are ultimately fatal. "Looking to ourselves, lest we be likewise tempted," the people of God should take solemn warning from this startling illustration of the truth of the Word of God, and "avoid every appearance of evil."—*H. R.*

In wishing you a prosperous New Year, permit me to say that, every subscriber to CHRISTIAN FAITH AND LIFE is personally indebted to you for your sacrificial continuance of this high-standard defender and champion of evangelical truth. May I suggest to myself and each of the busy subscribers that we loan copies to our acquaintances, then urge them to subscribe for the magazine. In this way we may pay our debt to you and be instrumental in converting modernistic sinners from the error of their way, possibly save souls from death, and hide a multitude of sins against the teachings and Deity of the Lord Jesus Christ.—*G. Louis Tufts, Ph.D.*

# What are the "Terms of the Age"?

SOMETIMES it is said that we must interpret the Christian verities "in the terms of the age."

Now, just what is meant by that phrase, "terms of the age"? Does it mean the language of modern times? If so, the saying is mere commonplace; for surely all intelligent evangelical people are acquainted with modern language, and know how to express their views by that means. Besides, they are also scholarly enough to understand the language of ancient times, and to translate it into the language of today; and they can do that correctly and without changing the content and thought of the ancient evangelical Scriptures and confessions.

However, we would like to ask the men who insist on interpreting Christian doctrines "in terms of the age" to give us concrete cases showing just how it is to be done. For example, take the doctrine of Biblical inspiration, just how is it to be expressed in "modern" language, so that the so-called "modern mind" can understand and accept it? Then there is the doctrine of the Trinity —how is that to be interpreted "in terms of the age"? We would also like to see statements of the following doctrines in "modern terms": the incarnation of the Son of God, the virgin birth of our Lord, the atonement He wrought for mankind, His resurrection and ascension. What we want is for the above-named assertors to come down out of the realm of generalities, and give us specific and concrete examples of their method of interpretation "in terms of the age."

Or does the phrase, "terms of the age," refer to current science and philosophy? If so, which science? Which philosophy? So far as concerns science, some men believe in evolution; others—and many of them there are—do not believe in that theory. Which view is to be the standard for theology? If men accept the hypothesis of evolution, how will they express the following "eternal verities" in evolutionary terms: the Trinity, the incarnation, the atonement, the resurrection and ascension of Christ?

Then whose views respecting theism is the Christian believer to accept amid the confusing diversity of today? There are Harry Elmer Barnes and Julian Huxley who are atheists; H. G. Wells has recently asserted that he does not believe in the immortality of the soul or the future life; but Jeans, Eddington, Pupin and Millikan have come out in favor of theism; while E. H. Brightman accepts the doctrine of a finite God. Which of these diverse views are to be the standard for "the terms of the age"?

Men like Joseph Wood Krutch and Charles Richet interpret the "modern temper" in a most pessimistic way. The former says that man is of little more value than "the veriest insect that crawls from one annihilation to another," while Richet has written that fearfully dismal book, *The Impotence of Man.* On the other hand, some philosophers believe that men will some time evolve into super-men. Others believe that man is of infinite importance, regarding him as immortal.

Among these diverse views, how are we to discern and find out "the terms of the age," so that Christian doctrine can be interpreted thereby?

There is no more unanimity in the field of psychology. Many psychologists are materialists and behaviourists, particularly Watson. James Bissett Pratt declares himself to be "a dualist and unashamed." Roback, McDougall and Dunlap have come out against materialistic monism, but just what they believe respecting the mind as an entity it is hard to say. Amid this diversity in psychology, what are "the terms of the age"?

In the sphere of pure theology the same variance prevails today. Many fine theologians are thoroughly evangelical, and set forth their views in modern lan-

guage without rejecting the historical language of the Scriptures and the evangelical creeds. But many other theologians are modernistic in their views, and shelve large parts of the Bible and jettison most of the fundamental doctrines of Christianity. Many names on both sides might be mentioned. Again we must ask, What are the "terms of the age" in the field of theology?

Reverting for a moment to the sphere of science, we can discover no consensus of view. Even the nebular hypothesis is being questioned today, whereas only yesterday (comparatively speaking) all scientists believed that it had come to stay.

Many scientists today are not sure of the Newtonian theory of gravitation. The doctrine of a universal ether is also seriously interrogated today. Darwin's explanation of evolution has been cast into the scientific discard. Some men are even questioning the reality of matter as a substance or entity, and are declaring that the whole material universe is composed of nothing but centers of electrical energy.

In view of all this diversity, who can say what the "terms of the age" are? How can those "terms" become the norm or the vehicle of expressing the doctrines of Christianity? It would be better, we think, to say that these holy doctrines should be interpreted in the terms of Christ and Holy Writ. Perhaps it would be well to add that they should be interpreted in terms of *truth* whatever language may be used to set them forth. If old and tried terms express them best, let us use such terms by all means. If we can find modern terms which will express adequately the true content of the Scriptural doctrines and verities, let us use them too. That seems to us to be the broadest and best poised view of the Christian system of truth and salvation.—*L. S. K.*

# A Successful Evangelist

TEN years ago Dr. Arthur I. Brown, one of the Contributing Editors of this magazine, was a busy and successful surgeon in Vancouver, B.C. A strangely unique feeling came to him from God, as he believed, to relinquish his practice for an unknown field.

Now, after ten years, Dr. Brown has been conducting conferences in churches, large and small, in schools, colleges, and universities all over the United States and Canada, and great blessing has attended his ministry from the very beginning.

In a unique manner, Dr. Brown endeavors to establish the Faith of Christians in the Infallibility of the Word of God, while at the same time one may always find a note of decided evangelism, so that hundreds have been brought to acknowledge the Lord Jesus Christ.

His wide acquaintance with the subjects upon which he speaks, his sane and careful presentation of his topics, his staunch and whole-hearted acceptance of the Bible as the Word of God, together with his pleasing personality, make his services invaluable to evangelical churches who are fortunate enough to engage him.

Many prominent ministers speak in glowing terms of the amazing results of his ministry in their churches and desire return conferences, which fact speaks for itself.

Dr. Mark A. Matthews, Seattle, who is the pastor of the church having the largest membership of the Presbyterian Church in America says: "He is in every way worthy of your confidence—a man of God, a scholar, and able defender of the Faith once delivered to the saints." And Dr. W. B. Riley, Minneapolis, says: "Dr. Brown has rare ability as a speaker and is an outstanding Fundamentalist leader."

Dr. Louis T. Talbot, pastor of the Church of the Open Door, Los Angeles, says Dr. Brown conducted one of the best Bible Conferences ever held in his church, and adds: "He is very likable, free from the mercenary spirit, and a very able Bible teacher, and cooperates splendidly with the pastor."

Dr. Joshua Gravett, Denver, says no visiting teacher has brought greater blessings to his city than did Dr. Brown. His stirring and eloquent appeals found a hearty response in the inmost recesses of redeemed souls. He is a needed and most convincing minister."

Dr. John A. Hainer, Philadelphia, says: "No such unique and inspiring meetings have ever been held in my church. Each lecture has been an intellectual treat and a spiritual feast. Profound scientific knowledge, clear interpretation of the Scriptures, together with a genial and most pleasing personality, combine to make Dr. Brown a mighty prophet of God, a second John the Baptist, preparing the way for our Lord's second coming."

Dr. R. E. Neighbor, eminent pastor and teacher, in Dr. Brown's home church, says: "I wish that his marvelous message might be delivered in every church in America. Wherever he speaks he draws great crowds, and is a greatly loved and highly esteemed physician and surgeon."

Such testimonies might be multiplied. No wonder his services are sought after in every part of the country. Within the last month he has held conferences at Dayton, Ohio, South Bend, Indiana, Lancaster, Pa., Harrisburg, Pa., and is at this writing engaged in his great work in Philadelphia.

During the month of March he will hold conferences at Phillipsburg, Pa., Newfield, N. J., Plainfield, N. J., Pontiac, Michigan, and Detroit. In the fall his engagements call him to many cities in the southern states.

If any of our friends would like to avail themselves of his services he may be addressed at this office, from which letters will be promptly forwarded to Dr. Brown.—*F. J. B.*

# Comments on Topics of the Times

PROFESSOR LEANDER S. KEYSER, M.A.,D.D.

## An Interesting Succession

THIS information comes from *The Bible League Quarterly*, published at 45 Doughty Street, Bedford Row, London, W. C. I., England. In the October-December number we find an article by the late Dr. W. H. Griffith Thomas, who recites an interesting succession of Biblical critics of the destructive school. A few years ago Dr. Kegel, of Germany, issued a book entitled, *Away from Wellhausen.* The author turns definitely against Wellhausen and his negative style of Biblical criticism. He gives this suggestive succession:

> Hegel begat Vatke; Vatke begat Wellhausen; Wellhausen begat Delitzsch; and Delitzsch became the grave-digger of Hegel's method of treating the history of Israel.

It must be remembered, however, that the Delitzsch here mentioned was not Dr. Franz Delitzsch, who collaborated with Dr. C. F. Keil in their famous commentary on the Old Testament, but the younger Friederich Delitzsch, who wrote the book entitled *The Great Deception,* "in which he represented the arrangement of the Old Testament books as a deliberate fraud" (quoting from Dr. Thomas).

## The Ten Tribes of Israel

THIS paragraph is for information, not for argument. There are sincere evangelical Christians on both sides of the question. You know there is a theory that the people of Great Britain are the descendants of the lost tribes of Israel.

It may be called "The British-Israel Theory." An article by the late Dr. Horatius Bonar which discounts that view appears in the October-December number of *The Bible League Quarterly*. It is a very interesting article, and should be seriously considered. Some months ago we read a very erudite manuscript in which the author with many arguments upheld the British-Israel theory. We do not know that the said manuscript has yet appeared in book form; but if it does so appear, we shall call attention to it.

## A Notable League of Christians

OVER in China there is an organization known as "The League of Christian Churches." These earnest evangelical people expect to hold their third triennial convention in the second week in May, 1935. From an announcement by the general secretary we find that this League is composed of Chinese Christian churches whose leaders will "assemble to assert their unwavering belief in the Bible as the Word of God," and to testify that the Gospel of Jesus Christ and Him crucified "is still triumphant in the conversion of sinners, despite the relentless opposition alike of Eastern superstition and Western popular 'isms.'" The League recognizes the drifting tendency in China and elsewhere toward so-called "liberal" views in theological teaching, and one of its purposes is to counteract that movement and hold the churches loyal to positive and evangelical faith. Any one who desires to help along this worthy cause financially, should send his contributions to the treasurer of the League, Rev. Albert B. Dodd, D.D., North China Theological Seminary, Tenghsien, Shantung, China.

## Ancient Writing

WHAT Prof. A. H. Sayce says, in his *Monument Facts and Higher Critical Fancies* (pp.29,34), is worth repeating for the encouragement of Biblical believers:

First Egyptology, then Assyriology, showed that the art of writing in the ancient East, so far from being a modern growth, was of vast antiquity, and that the two great powers that divided the civilized world between them were each emphatically a nation of scribes and readers. Centuries before Abraham was born, Egypt and Babylonia were alike full of schools and libraries, of teachers and pupils, of poets and prose writers and of the literary works which they composed. . . . The Mosaic age, instead of being an illiterate one, was an age of high literary activity and education throughout the civilized East. . . Moses not only could have written the Pentateuch, but it would have been little short of a miracle had he not been a scribe.

## Another Competent Witness

TO the same effect is the testimony of the late Dr. George Frederic Wright, who was also an archeologist. In his valuable book, *The Testimony of the Monuments to the Truth of Scripture* (p.21), he says these golden words:

Those who think that the history of Israel could not have been written in Moses' time and that, if written, could not have been preserved, are reasoning without a knowledge of the facts. Considering the habits of the time it would have been well nigh a miracle, if Moses and his band of associates, coming out of Egypt, had not left upon imperishable clay tablets a record of the striking events through which they passed.

## Another Excerpt from Dr. Sayce

THE following extract from Dr. Sayce's great book, *Early Israel and the Surrounding Nations* (p.270), corrects another error of the dissecting critics who hold to the evolutionary hypothesis:

As far back as we can go, we find there (in the ancient East) all the elements of culture. Man has already invented a system of writing and has made some progress in art. It is true that, by the side of all this civilization, there were still races living in the lowest barbarism of the Stone Age, just as there were Tasmanians who employed stone weapons of paleolithic shape less than sixty years ago; but between the civilized man of the Babylonian plain and the barbarians around him there existed the same gulf that exists today between the European and the savage. The history of the ancient East contains no record of the development of culture out of savagery. It tells us, indeed, of degeneration and decay, but knows of no period when civilization began. So far as archeology can teach us, the builders of the Babylonian cities, the inventors of the

uneiform characters, had behind them no arbarous past.

## The Two Words

IN a little book by Dr. W. Graham Scroggie, entitled *Christ the Key to Scripture*, are to be found some statements which are most relevant:

There are two words which man must never separate: the Written Word and the Incarnate Word; for these God has joined together. The Orthodox are sometimes accused of Bibliolatry; and, although nothing could be further from the truth, it would be better to run the risk of being so misunderstood, than to err on the other side. Scores of things are predicted similarly of both Words, and the study of these would bring seed to our basket and sustenance to our souls.

Then Dr. Scroggie gives numerous examples. Both Words are called the Word of God; the truth; light; life; precious; wonderful; everlasting; by both men are born again.

## An Error Corrected

RELATIVE to a modernistic error, Dr. Scroggie has some pertinent statements to make as follows:

It is the Incarnate Word whom we worship, but, except for the Written Word, we could not know Him to worship Him. The dictum, 'Never mind the Bible; hold on to Christ,' is as foolish as it is false. The Bible is the record of that revelation which was made in life, and but for the record the revelation would long ago have faded from human memory, or would have become so overlaid with tradition as to be unrecognizable. It is not the Bible that gives value to Christ, but Christ who gives value to the Bible; but if we would know Him, we must study Him.

We may add that the Modernists who do not accept the Christ of the prophetic and apostolic Scriptures fix up a diminished Christ of their own limited conceptions, and hence have no competent Saviour.

## A Humanly Devised Christ

A RECENT volume, written by a Modernist, gives a reduced definition of a Christian. He says that a Christian is one who "honestly tries to live according to the spirit and teaching of Jesus." But the trouble with him is, he eliminates from the Gospels everything that does not suit him, and accepts only what does suit him. All the miracles are deleted. We cannot help wondering what he would do with such teaching of Jesus as the following: "The Son of man came to seek and to save that which was lost"; "The Son of man came, not to be ministered unto, but to minister, and to give His life a ransom for many"; "I am the way, the truth and the life: no man cometh unto the Father but by me"; "Believe me for the works' sake" (referring to His miracles). We hold that the New Testament in its fullness gives us the only authentic record of the spirit and teaching of Jesus. If we do not accept that record, we have no real Christ, no true Redeemer, but merely an imaginary and fictitious being.

## Origin, Purpose, Destiny

IT makes a great difference as to the origin of the human race. We once heard a would-be wag say: "I am not concerned as to where I came from, just so I know where I am going!" But that is poor wit. We reply, "If you don't know whence you came, how do you know whither you are going?" If the reply were made, "The Bible tells us plainly whither God's people are going," we reply: "The same Bible tells you just as clearly whence you have come. If you do not believe that statement, what reason have you to believe the Bible when it tells you whither you are going?" Surely this is good reasoning: If man had a high and holy origin, we may logically conclude that he was created for a high and holy purpose and the same kind of a destiny. Here we see the clear, uplifting and consistent teaching of the Bible.

## The Biblical Teaching

AND what is the Biblical doctrine of man's origin? It is as clear as it is inspiring. Man's soul—that is, his psychical and spiritual being—was directly created in the divine image (Gen.1:26, 27). Then his body was moulded (*yat-*

*sar*) from the finest part of the soil, and then his soul and body were united by the Divine inbreathing, thus making man the dual being that we know him to be. In what does the Divine image in man consist? Not in his body, for God is a pure Spirit (John 4:24), although the human body was fashioned to be a fit habitat and companion-piece for the soul. However, it was the soul or mind that was created in the divine similitude. It is constituted of the same kind of essence as the essence of God, namely, psychical essence, only man is finite, while God is infinite. God also has self-consciousness; so has man. God has intellect, emotion and volition; so has man. God is righteous; so was man originally, and his lost integrity is restored through the redemption wrought by Jesus Christ. Such is the teaching of God's holy Book.

## The First Man's Habitat

AND where did God place the progenitor of the human race? He placed him in a Garden, not in a jungle, and thus He gave man a fair chance. Had the writer of Genesis desired to teach that the first man was placed in a jungle, he could have found four or five appropriate words. But he used none of them. He used the noun *gan*, which means a fruitful garden. So today, wherever there is a true Christian civilization, man follows his inherited proclivity to convert nature into a garden—to "dress and keep" the natural realm, just as God, according to the Bible, enjoined upon the first man, Adam, to do. He was not to be a malingerer and loiterer in the garden, but to cultivate and keep it. That is just what man has to do with nature today. Do you not see how scientific the Biblical account is?

## The First Man's Helpmate

AFTER God had placed the first man in the garden, He said: "It is not good that the man should be alone: I will make an helpmeet for him." Why should the man feel lonely? He surely had plenty of animals around him! Yet God saw that he felt solitary. Then, wonderful to note, God put the man to school to teach him an important lesson. He caused the animals of the garden to pass before him that he might name them, connoting considerable intelligence in the man. But when all the animals had been named, this remarkable statement is made: "But for Adam there was not found an helpmeet for him." That is just the lesson God meant to teach the man: that he was not the son of an ape or the cousin of a monkey, but belonged to a genus all his own, namely, the *Genus Homo*. No animal had been made to be a fit companion for the man. Then God builded (Hebrew, *bana*) a woman from the seminal being of the original genetic and generie or head of the race, so that she might be of the same genus as himself and thus a congenial companion and helpmate for him. By this supernatural act God performed a great exploit: He preserved the unity of the human family, and, at the same time, achieved the differentiation of sex, so that the human race could be procreated. While it was a miracle, it was wrought in accordance with biological laws and principles.

## The Inadequacy of Evolution

WE maintain that the Biblical narrative gives the only reasonable account of the origin of man and woman, and assigns an entirely adequate cause for the grand effect. How could evolution have effected the differentiation of sex for purposes of procreation? Will somebody describe the process? The fact is, the members of both sexes must be practically matured before generation can take place. Babies cannot beget babies. Then there is no thinkable way by which sex could have been differentiated by a gradual evolutionary process. No; each species of creatures where sex is involved must have been started by the creation of an adult of each sex. Let us think our proposition through, and see that it is so.

## The Upright Youth

IT would be well if all teachers in our academic institutions would teach our

young people to be morally and spiritually upright. Here the Bible gives the best instruction. Says the Psalmist: "Wherewithal shall a young man cleanse his way: By taking heed thereto according to thy Word." True it is, indeed, that if a young person will order his life according to the teaching of the Bible, he will never bring disgrace upon himself, or upon his family or his community. He will walk uprightly before God and man. His life will be helpful, his death peaceful, and his destiny glorious. There is every inducement for the young to be noble and true, and for teachers to direct them to order their steps aright.

## Standing Firm in the Battle Line

THE following editorial in *The Presbyterian*, Philadelphia, Pa., is so pointed that we hand it over bodily to our readers:

Martin Luther declared somewhere that, no matter how many truths a man might asseverate, he was no less a coward and a renegade, unless he took his stand at that point in the battle line of truth where the attack was being made. It is not enough to stay within the confines of truth, but it is necessary to carry the attack to the sector where the onslaught is being made. These battle points are not chosen at our convenience. Indeed, they are generally chosen at our greatest inconvenience. That is the essence of good strategy on the part of an enemy. This means that it is always hard to meet these sieges. Of course, it is. Fire does not break out at our convenience. Disease does not strike at our convenience. Spiritual warfare is not declared just when we are awaiting it and wanting it. The wagon pin always breaks when the load is heaviest and the pitch is breasted. But there is always this to be said: Satan never bothers with a dead issue.

## A Distressing Case

A CORRESPONDENT writes to ask us what is the best book on evolution and kindred subjects. We have sent him a list of half a dozen books which expose the unscientific status of the evolution theory. But what is the effect of the teaching of evolution in our schools, even upon young children? Our friend writes us in his distress as follows: "The other day my grandson, aged 11, called, and during the supper hour trotted out his emphatic unbelief in the first chapter of Genesis, etc." And the unbelief of this young boy was due to the teaching of evolution that had been imparted to him. Would it not be well for school teachers to make sure of their ground before they undermine the faith of children by a theory that is found wanting in the scientific scales? Have they never heard of the books of O'Toole, Price, Nelson, Dewar, Allen, Graebner, Zerbe, McMullen, Hamilton, Lehman, and many more? It would seem not.

## God as a Person

IN a recent meeting of a literary club the problem of the personality of God came up for discussion. The old question, "Does not personality impose a limitation on God?" was raised. But the question must be answered with an emphatic "No"! God is an infinite person. The reasoning for this statement is as follows: The core of personality is egoity or self-consciousness. A person is a being who can say "I"; who has Ihood. Now God is an infinite Being, and yet He knows Himself fully—that is, infinitely; hence His personality is infinite and puts no limitation upon Him. Personality is one of His essential and eternal attributes. If He were not personal, He would indeed be limited, for He would lack a most essential quality belonging to the eternal Being.

## Did God Need an Alter-Ego?

BUT the psychologist may raise the objection that self-consciousness needs an alter-ego in order to complete itself. We think that is wrong; it is reversing the order of coming to self-consciousness. People do not come to self-consciousness by first noting the not-I and then the I. They are first conscious by intuition of the I, the self, and then they distinguish the self from other persons and objects. Now God is the eternal Self who knows Himself by direct cognition, and therefore He needs no other object to create self-consciousness in Him. He is from eternity conscious of Himself, able to objectify His

own Ego which is infinite in cognition and knowledge; hence He is the infinite Person. Thus, too, He could create objects which are not Himself and which He is able to cognize as not Himself. But these objects were not necessary to bring Him to self-consciousness. This, of course, is a mystery, but all knowing, whether finite or infinite, is ultimately a mystery.

### But What of the Trinity?

WAS not the tri-personality of God necessary to furnish Him with self-consciousness and thus complete His personality? We must answer: "No!" Such a doctrine would lead to both theological and psychological difficulties. According to the teaching of the Bible, each member of the Trinity is a complete person, with the ability to say I, and with complete self-consciousness in His own behalf. To illustrate, the Father says I: "This is my beloved Son in whom I am well pleased." The Son also says I: "And now, O Father, glorify thou me with thine own self with the glory which I had with Thee before the foundation of the world." If we have no instance of the Holy Spirit saying I, yet He is so often treated in the Bible as a distinct person of the Godhead that we cannot help concluding that He is a Person with a complete self-consciousness of His own. Thus from eternity each Person of the Trinity had a complete personality of His own. Therefore from eternity God has had a threefold personality, each person possessing and functioning in the whole Godhead. An eternal person is not dependent on an alter-ego for His self-consciousness, but cognizes Himself by direct and immediate knowledge.

### Calling Jesus Lord

WE note that some of the modernists who deny the deity of Christ call Him Lord. Just what do they mean by applying that title to Him? If He is merely a human person, even though ever so spiritual, is it proper to call Him Lord? Other men have also been Spirit-filled, but not one of them is ever called Lord by the modernists. They would regard it very inapt to do so. In what sense, then, do they give the title of Lord to Jesus Christ? In what sense, too, is He so different from other men that He should be called Lord? We would like to know. Are the modernists consistent and logical?

### Deity and Divinity

A NOTED modernist, Dr. S. Angus, of Sydney, Australia, strenuously denies the deity of Christ, and wonders what the conservatives mean by the term; yet he adds that they must mean His Divinity (capital D), which seems to be his (the modernist's) view. He attributes Divinity to Christ, but denies His Deity. Just what does he mean by the Divinity of Christ? We have read two of his books, yet nowhere does he make the matter clear, in spite of his constant verbosity. If Jesus was only a human person, it surely is wrong to call Him Divine; for there is only one Being who can properly be called divine, and that is God. True, man was originally created in the Divine image, but he was created a human being, not a Divine one. The terms Deity and Divinity applied to our Lord mean one and the same thing. It is wrong—yes, unethical—to use either term in any other than their historical and lexical sense.

### The Term Deity

OUR modernist, referred to above, wonders what orthodox believers mean by the term, the Deity of Christ. Well, it is almost a primer doctrine in Christian theology. The meaning is that Jesus Christ is the second Person of the Triune God, co-equal and co-eternal with the Father and the Holy Spirit, all three of them of the *same Divine substance*. God is one God, and yet He subsists in three Hypotheses or Persons. Angels and men have only one center of self-consciousness; but God has three such centers or functioning powers, thus making three Persons; but each Person possesses and functions in the whole Godhead.

Hence all three of them constitute one God, being of the same substance. This is most reasonably true. God is one in respect to His Godhead; He is three in respect to His Persons.

## The Gospel of John

MARTIN LUTHER was wont to call the Gospel according to St. John the most "spiritual" of the four Gospels. He was correct. It is this Gospel which tells us most of the person and office of the Holy Spirit. Here we have Christ's declaration of the necessity of the new birth by the Spirit. Here our Lord gives the promise of the Comforter who would lead His disciples into all truth and bring to their remembrance His spiritual teaching. In this Gospel, too, we have the "Gospel *in nuce*"—that is, "God so loved the world." Yet this precious Gospel is the one whose inspiration and authenticity is most questioned by the modernists. One would think that all regenerated people would heartily love and believe the most *spiritual* Gospel; for "spiritual things are spiritually discerned."

## Why was the Gospel of John Written?

IT was written with a paramount and specific purpose. There was nothing nebulous or indeterminate about its objective. Here it is: "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through His name" (John 20:30, 31). This passage states precisely what men must believe in order to be true Christians. First, they must believe that Jesus is the Messiah of the Old Testament; for the name Christ (*Christos*) is the Greek equivalent of the Hebrew *Messiah*. Then they must believe that Jesus is the Son of God; and in the Gospel of John the Son of God is identified with the *Logos* who "in the beginning was with God, and who was God" (John 1:1). It is therefore perilous to deny the divine character and inspiration of the Gospel according to St. John.

## The Sacrifices of Cain and Abel

THERE is something deep about the Lord's treatment of the sacrifices offered by Cain and Abel. No doubt the chief reason why Cain's offering was not acceptable to Jehovah was because "sin was crouching at the door." But there was another reason. Cain brought only "the fruit of the ground." He did not realize that he was a sinner by nature, and therefore needed the shedding of blood as an atonement for sin. On the other hand, Abel brought "the firstlings of his flock." He recognized the need of expiation for sin. Thus Cain's offering was a rationalistic and Pelagian offering, while Abel made an evangelical and piacular sacrifice that indicated his deep sense of sin and the need of a vicarious offering.

## Proper Interpretation of Gen. 6:4

THIS is the passage which says that "the sons of God" took for themselves "the daughters of men" for their wives. This verse is often misinterpreted. The following correct explanation is given by a writer in *The Lutheran*:

> This was *not* a case of angels marrying mortal women. Angels are pure spirits, and cannot beget children; yet from this union sprang (verse 4) the "Nephilim" or "giants." It was the case of the descendants of godly Seth marrying the beauteous and vigorous women of the ungodly Cain. Bishop Hall says: "Being overtaken with their beauty, they yielded so much to their lust that, without any respect to religion and godliness, they matched themselves carelessly in marriage with them." Much the same thing is done today. Then when fervor cools and beauty fades, there is marital trouble—and often divorce.

## The True Confession

IT would be well for people today to consider the crucial saying of St. John, when he writes: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that

confesseth not that Jesus Christ is come in the flesh is not of God" (I John 4:2,3). And according to John, Jesus Christ was the Son of God. He was also the *Logos*, who "was with God and who was God," and who "became flesh, and dwelt among us." All this means that Jesus Christ was the eternal Son of God incarnate in human nature. The very words "is come" connote that Christ came from another sphere, and became incarnate; for such a "coming" could not be attributed to an ordinary person conceived and born by the natural process of procreation. Let each one of us ask ourselves: "Do I have the Spirit of God, evidenced by my confessing that Jesus Christ has come in the flesh?"

### A System of Theology

IN formulating a system of Christian theology one should begin with the Canonical Scriptures of the Old and New Testaments. They are the norm and standard by which all doctrines should be determined and judged. The Biblical order should be followed, because it is the historical order and the order of Divine revelation. By making the Bible the source and standard, all the doctrines of Scripture will be treated in their fullness and their relative importance. The doctrines of God, of creation, of preservation and of redemption will all receive due attention. Nothing will be omitted or slighted. No subjective prejudices will mar such a system. Then when the doctrines of Christianity are determined by the Bible, they can be treated and developed in the light of history, reason and the churchly confessions. Christ will be the center of the system.

### Why Christocentric?

WHY is such a theological system centered in Christ? Because all the doctrines of the system are either antecedent to or subsequent to Christ, thus giving Him the central position. Besides, our Lord endorsed the Old Testament Scriptures, and declared, "They are they which testify of me." Then the New Testament portrays the person and work of Christ in their fullness, and also reveals the great salvation and destiny of those who believe in Him. Yes, Biblical theology makes the incarnate, atoning and glorified Christ central. Christ is all in all.

# Mission Activities

In the Solomon Islands the missionaries teach the native Christians that every Christian must be a soul-winner. The result is that the work is developing rapidly.

The discovery of a Bible text older by two centuries than the Codex Sinaiticus or the Codex Vaticanus has been announced by Hans Gerstinger of Vienna. The pile of dusty manuscripts was found in an old Cairo bookshop by a German, named Junker, and were brought to Vienna for study. These manuscripts are referred to as "queer brown tattered morsels of fragile papyrus (split reeds used as paper before the discovery of paper)." The entire volume is not here, but the Gospel of Matthew, Paul's Epistles and portions of the Old Testament were found.—*Wesleyan Advocate.*

A United Press report states that a thousand Buddhist apostles, headed by 12 monks, are planning a pilgrimage on foot from India to Rome, and then on to the United States, to preach their religion. These apostles or "lions" come from Tibet, China, India, Burma, Siam and Ceylon. One of their leaders is an Italian, who was educated in the United States, and in 1924 went to Asia, and finally became a Buddhist monk.—*Alliance Weekly.*

A native African in Sasakila was able to read. He secured a Gospel and read i

o his fellow countrymen. The result was hat they asked for a missionary, and ow there is a church there of a hundred nembers. Four other villages near there ave asked for teachers.

The Salvation Army has eighteen chools in central Celebes, Dutch East ndies, as compared with the nine gov- rnment schools. The whole of the Cele- es interior has been allotted by the Dutch government to their work.

The China Inland Mission has in- reased its number of missionaries in China approximately one hundred dur- ng these depression years, while most missionary organizations have been re- renching.

In China Protestant Christians num- er 450,000, with 5,753 missionaries.

Plans are under way for the twelfth World's Sunday School Convention, which is to meet in Oslo, Norway, early n July, 1936. Church and state are com- bining to accord the delegates a cordial welcome.

Victoria, Australia, just celebrated its irst century of history. The celebration pened with a united Thanksgiving serv- ce attended by between 30,000 and 40,000 people. The choir numbered 500 voices, and was accompanied by a mass- ed band of several hundreds of players.

In 1927 out of the population of 13,- 000,000 there were nearly a million Cop- ic Christians, 66,000 Protestants, 117,- 000 Roman Catholic and Uniat Chris- ians. The Coptic Church is one of the ancient Christian churches, similar to the Greek orthodox except in its adher- ence to the "Monophysic" doctrine. Egypt has 400 missionaries and nearly 30 societies in the country.—*Kenneth G. Grub.*

After allowing for Christians in Java who have come from outside, there are n Java Christian congregations num- bering over 60,000 who are all from Is- amic origin. Two-thirds are connected with the Dutch Protest and Calvinistic Missions, and the remainder with the Roman Catholics. The first converts were made about 1830.—*L. E. Browne, D.D.*

According to the last census, in 1927, only 10 per cent of the Turkish popula- tion was able to read. It is estimated that, at present, about half of the popu- lation is literate. Primary education is obligatory, and is free of charge.— *United Press.*

Methodist leaders announce that their denomination is establishing a new Con- ference to be known as the "Methodist Episcopal Church of Germany." For fifty years the work of Methodism in Germany has been handled as a foreign missionary enterprise, but under the present German government, Church leaders now find it possible to mould the activities of the denomination into an independent Protestant unit.

In France there is perfect liberty for the preaching of the Gospel and the dis- tribution of the Scriptures.

In Norway an evangelist went to a place to conduct a two-weeks' revival two years ago and the interest has been so great that he has not closed the meet- ing yet.

The pogroms of 1880 roused the in- terest of Meyer Rothschild in the possi- bilities of Palestine. He died in 1933. It is estimated that altogether he gave more than $50,000,000 to encourage Jewish Colonies in the Holy Land be- fore he died.

China is planning to spend $1,000,000 restoring the Confucian temple at Chu- fu, the native town of China's great sage.

Though Americans are spending less money on missionary enterprises in China than ever before, they are getting greater results, according to Charles L. Boynton, statistical secretary of the Na- tional Christian Council. Church expen- ditures are one-fourth less than they were six years ago—yet during this period church membership in China has made rapid strides.

Measures for promoting the development of the anti-religious education of youth, have been ordered by the Commissariat of Education. A course on "Methods of anti-religious education" is required to be introduced in every training school for teachers in primary and secondary schools, and a series of lectures on "History, religion, and atheism" is to be offered this year in all training colleges.

Finding of the "world's oldest Bible," thought to have been written in the second century, was announced by the Austrian National Library. It antedates by two centuries the oldest Bible previously known.

Purgatorian Societies are springing up over Ireland, members of which pay weekly installments for protection, or alleviation, from the sufferings of Purgatory.

A census of church attendance in London, undertaken by the World Dominion Movement, showed that 95 out of every 100 people in that great city never attended a place of worship.

One Hundred German Jewish doctors are reported by the North China *Daily News* to have settled in the city of Shanghai, China.

In Tibet zealous stonecutters go about the country cutting the Buddhist prayer, *O mani padme hum,* on rocks and ledges. *The Moravian Quarterly* says that proposals are being considered for the cutting of the cross and Christian texts in a similar way. The writer, Walter Asboe, speaks of hiring one cutter to inscribe the Beatitudes on an enormous slab by the wayside.

A Hebrew Christian Colony is being organized in Palestine. The plan is to admit to it only Jews who have embraced Christianity.

Korea has seen the erection of 28 new churches in the past year by the Oriental Missionary Society, and in only one or two cases have they received help from the missionary society's funds from outside.

Colombia is understood to be the least Evangelized country in South America.

Mexico—In the state of Vera Cruz ministers are limited to one to each 100,000 people. In one state in Mexico ministers are taxed seven times as much as doctors.

Two young American missionaries were murdered with sabers at Wuhu, in a brutal attack by Chinese bandits, and their three-months'-old baby was kidnapped, but later found abandoned and unharmed.

No one may appear on the streets in Turkey in clerical garb, the government decreed. The wearing of vestments in places of worship, however, is permitted.

Brigands, in China, declared that because Mr. and Mrs. Stam, missionaries, were helping the Nanking government to build roads in China they must die, after first being paraded through the streets. However, the three-months-old daughter was spared.

A deeply evangelistic revival in the winning of souls by immediate surrender, by Kagawa, is being conducted in Japan. New converts are sent back to their own localities where they can help to uplift the moral life of their neighbors. In this way Kagawa has 1,300 active helpers engaged.

The general situation in Mexico is very uncertain. The cathedral in Mexico City was pulled down level with the ground. What was once the most flourishing evangelical church in Tabasco is now a government school, where anti-religious teaching is given. The fate of these two churches has been shared by other churches.

Missionary efforts in Africa began exactly 100 years ago when six American missionaries and their wives went to Transvaal and Natal.

# THE SANCTUARY

## The Blessing of a Curse

JOHN H. JOWETT, D.D.

**Cursed is the ground for thy sake.—Gen. 3:17.**

"CURSED is the ground!" Yes, who has not realized the blessing which is hidden in the curse? God laid restrictions upon the land in order that, by the means of the restriction, man might be helped to recover his freedom.

Man had fallen by disobedience. His relationship with God was perverted. He was afflicted with spiritual crookedness. How to recover his straightness, his rectitude—that was the problem. It would only be done by the wonderful ministry of the boundless grace of God.

And yet that grace not only works upon the soul in direct and immediate constraints; it also works indirectly in a thousand different appointments.

For one thing it curses the ground, so that the ground holds its harvests in bonds until they are released by human toil.

And so labor becomes imperative, and man has to work for his living, and his labor is the medium of divine grace. The ground is cursed so that the man may be blessed. His very toil is purposed to be the helpmeet of his salvation. When he works for a living, his work is to aid him in the recovery of a life.

And who has not tasted this blessing which was thus enshrined in a curse? Honest labor is the antagonist of many a vile foe, and it drains away many a bad humor from the soul. "What a blessing it was I had some work to do!" That is the thankful utterance of millions of people, and they are finding their blessing in an original curse. The ground was cursed for their sake.

And how is it with the sorrows which sometimes leap upon us like lions from the thicket? We are dazed by the attack. Our united life was so sweet and simple, it was fragrant and lovely as a garden. And then death swooped down upon us, and the garden became an open grave. Nay, the entire world seemed to be smitten with the gloom of the tomb, and all our ways were darkened. But grace broke through the gloom! The Lord was in the stricken garden. Angel presences whispered of resurrection.

Yes, and there was another helper when everything seemed to be shaking. We had our work. "I don't know what I should have done if I had had nothing to do!" No, poor soul, but thy labor was a means of grace, and it steadied thy powers in days and nights of confusion. Yes, thy very toil was a sort of angel presence, and it was purposed to brace and hearten the pilgrim of the night.

—And so it is, we find our blessing in the primary curse. Our harvest rises in the wilderness. "Cursed is the ground for thy sake."

And all this is a revelation of the wonderful love of God. The clouds we so much dread are big with blessing. "Out of the eater comes forth meat, and out of the strong comes forth sweetness." God laid upon us this burden of toil, lest we should be corrupted by indolence into deeper degradation.

For it is true indeed that Satan finds some mischief still for idle hands to do. Idleness befriends disobedience. It relaxes all our powers by swathing the soul in a soft and softening atmosphere of enervation.

That is why men who retire too early from business speedily go to pieces. They have lost something vital. They have dismissed one of life's strong angels, and the tonic has gone from their roads.

Let us thank God for the blessing of labor. Let us praise Him for all restrictions which demand our toil. Let us be

grateful for the ground that was cursed. In working to release the energies of the earth we help our own emancipation.

## The New Commandment

E. W. CASSWELL, D.D.

**As I have loved you.—John 13:35.**

THE old commandment read: "Thou shalt love thy neighbor as thyself," but as Jesus interpreted and illuminated the old by the Gospel view, He gave these words of the Eleventh Commandment, "Love one another as I have loved you."

How much more glorious is His pattern? Contrast our own love of self and Christ's love towards us. What a chasm between these loves! It is a great step for us to do unto others as we would have them do unto us, but to give yourself for others as Jesus did—how God-like is such love!

This matchless love is still further explained by the words "Even as the Father hath loved Me, so I also have loved you." Here is love to the uttermost heights and depths of infinite being. Our love must be like His in kind, according to our capacity—love to the uttermost of ability. Earth and heaven are united by this bond of unity.

This is love that passeth knowledge. It lays hold of the human heart with the grip Divine. "As He is, so are we in this world"; He is the love-gift of God to men.

Like Him in love we may be. By this badge of love shall all men know that we are His disciples.

This holy tide of love, flowing over the earth, is to sweep away all jealousy, hatred, strife, opposition.

Love is the garden where all graces grow, where souls are lifted up into blessed life, like seeds into flowers where the soil of self bursts into sacrificial service.

Love and life are the two grandest glories in the universe of God! Love such as this Livingstone had for Africa, Duff for India, Morrison for China; like the love of Jesus for the people of all continents, kindreds and tongues throughout the world.

## The Lord's Side

H. P. HOPKINS, D.D.

**Who is on the Lord's side?—Ex. 32:26.**

NO more important question could be asked today, in the home, in the church, on the public street. The question is not, "What is your denominational label?" "What church do you go to?" "Who is your minister?" "Do you live a decent, moral life?" or "Do you read your Bible or pray?" The big question to ask men is, "Are you on the Lord's side?" Are you on the Lord's side when you face the big moral issues; when to remain on His side costs you money and popularity? Are you on the Lord's side when it comes time to vote? Are you on the Lord's side when it comes to the choice of your friends and your pleasures?

There is a line of demarcation, unseen but nevertheless well defined, that divides the real Christian from the worldling. Above that line, Christian life manifests itself; below it, it does not, and those who are not for Him are against Him.

Remember this: The golden calf is always in plain sight while the golden crown is usually hidden, save to spiritual eyes. The gods of this world may not seem so crude as in the days of Moses, but they are just as pagan and sensual. They may take the forms of wealth, office, fame or pleasure.

Whatever of this world a person bows down to becomes a pagan god. And people who bow the knee to things manufactured are always opposed to all efforts to line up men on moral issues.

It may not be possible or desirable to "standardize" Christians as we do cattle and crops, but we have a perfect right to know where the Christian Church begins and the world leaves off.

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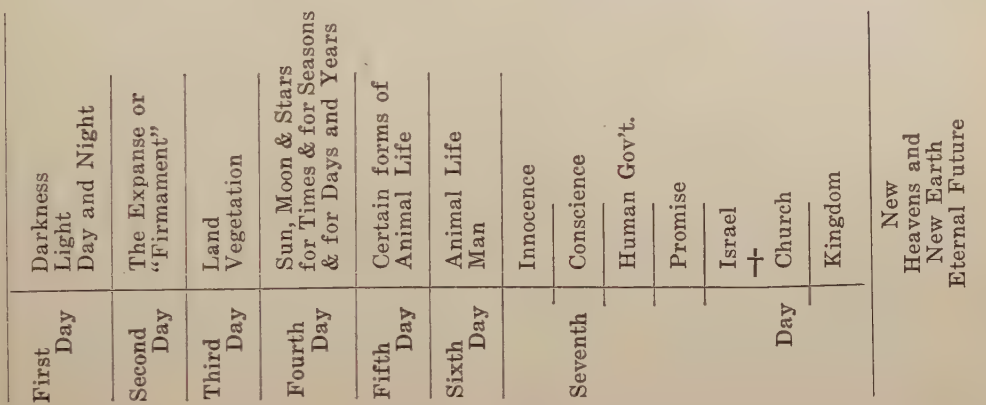
A man that studieth revenge keeps his own wounds green, which otherwise would heal and do well.—*Bacon.*

# Current Religious Thought

## The Length of the Creative Days

J. OLIVER BUSWELL, M.A.,D.D.
President, Wheaton College, Wheaton, Illinois




THE question before us is not what God can do or could have done in the creation of this world. God could have created a universe in an instant of time as easily as in any length of time.

The question is not how Scripture can be harmonized with geology or with any theory of cosmogony. Of course, we are thankful for any light from natural or historical facts upon the interpretation of the Scriptures. This, however, is a secondary question. The question before us does not lie within the field of those who specialize in the physical sciences.

The question is, What do the Scriptures teach in regard to the length of the creative days described in Genesis 1:1 to 2:4? This is primarily a question of hermeneutics and exegesis.

We shall proceed first of all to a general statement of interpretation. We shall then discuss objections to our interpretation, after which we shall take up a certain theory held by many Christian people and present our objections to it.

The chart at the beginning of this article sets forth what we believe to be the best interpretation of the days of the creative week.

We hold that the word "day" is used here as elsewhere, figuratively, and represents a period of time of undesignated length. If the word day is used figuratively, then the words referring to the parts of days are figurative. We commonly refer in English to "the dawn of a new day" when we mean literally the beginning of a new era. According to Hebrew usage the literal day began with the evening, and concluded with the daylight. Thus "the evening and the morning" taken figuratively, represent the opening and the closing of great eras of time included in the creative work of God. Examples of the figurative use of "day" are very numerous in Hebrew and in English. In fact, the usage is identical in the two languages. "The day of Jehovah," "That Day," are expressions which actually include at least one thousand years. Similarly in English we refer to Wycliffe as "the morning star of the

Reformation" and we say "in Luther's day", meaning in Luther's period of time.

### What Was Moses' Usage?

IT is, however, more to the point for us to inquire what was Moses' own use of the word "day". I shall proceed from those references which are most clear to those which are not quite so readily understood.

*Genesis* 2:4—"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens."

In this reference, the entire period of six days is referred to as one day. There can, therefore, be no possible doubt that Moses was in the habit of using the word "day" sometimes at least, to refer to a period of time of undesignated length. This is the only possible explanation of the fact that a period of six days is referred to by the words "in the day that the Lord God made the earth and heavens."

*Psalm* 90:1-4—"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."

Conservative scholars tell us that the headings of the Psalms are quite accurate and that we have no reason to doubt that, as stated in the heading, Moses is the author of the ninetieth Psalm. That being the case, we have in his own language a very clear reference to the attitude of God toward our earthly measures of time. Here we see that a thousand years in God's sight are as only a day, "yesterday," or as only three or four hours, "a watch in the night."

*Genesis* 1:5—"And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

It appears from this verse that within the first creative "day" or period of time, the series of earthly days and nights, periods of light and darkness, was instituted. The inference is that the first day began with a long period of darkness on the earth, then with the coming of light, periods of darkness and light followed each other, and days and nights in our literal earthly sense of the word, began to occur. This was all within the "first day" of the creative work of God.

The references in the Scofield Reference Edition of the Bible argue here against the twenty-four hour day theory.

"1. The word 'day' is used in Scripture in three ways: (1) that part of the solar day of twenty-four hours which is light (Genesis 1:5, 14;John 9:4; 11:9); (2) such a day, set apart for some distinctive purpose, as 'day of atonement' (Leviticus 23:27); 'day of judgment' (Matthew 10:15); (3) a period of time, long or short, during which certain revealed purposes of God are to be accomplished, as 'day of the Lord.'

"2. The use of 'evening' and 'morning' may be held to limit 'day' to the solar day; but the frequent parabolic use of natural phenomena may warrant the conclusion that each creative 'day' was a period of time marked off by a beginning and ending."

*Genesis* 1:14-19—"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day."

It is obvious here that the visible function of the sun "for days and years" did not begin until the fourth day of the creative period. This fact was noted by St. Augustine long ago. (*See City of God,* Book II, Chapters 6 and 7). The clear inference of Moses' teaching here is that the whole visible periodic function of the sun and the other heavenly bodies began to operate within the fourth day. It is hard to see how this fourth day could have been a twenty-

our hour day. Obviously, Moses did not ntend it to be so understood.

*Exodus* 20:8-11—"Remember the sabbath lay, to keep it holy. Six days shalt thou labour, nd do all thy work: But the seventh day is he sabbath of the Lord thy God: in it thou halt not do any work, thou, nor thy son, nor hy daughter, thy manservant, nor thy maid- ervant, nor thy cattle, nor thy stranger that s within thy gates: For in six days the Lord nade heaven and earth, the sea, and all that in hem is, and rested the seventh day: wherefore he Lord blessed the sabbath day, and hallowed t."

The other examples of Moses' usage given above seem to me quite clear in ndicating that Moses was in the habit f using "day" to denote long periods of ime. The fourth commandment, how- ver, in the twentieth chapter of Exo- us, is frequently referred to as evidence n the other side.

If we had no other examples of Moses' sage, this example would not neces- arily imply that the length of days in he creative week is the same as the ength of days in man's ordinary week f time on this earth. We suggest, on the ontrary, that those to whom Moses de- ivered these commandments of God ere quite familiar with Moses' own anguage. They had heard him discuss- ng the substance of the first chapter f Genesis; they knew that he referred o the period of six days as one day (Genesis 2:4). They had heard him use anguage similar to that found in the inetieth Psalm. They knew that he egarded God's attitude towards earthly ime as quite different from man's atti- ude.

It is not difficult to see, therefore, hat those who were familiar with the inetieth Psalm and Moses' general at- itude toward God's time, would draw no such inference from the fourth com- mandment as is drawn by those who old to the twenty-four hour day the- ry. What Moses says is in fact thor- oughly in accord with the idea that the days in God's creative program are long periods. The substance of the fourth commandment is that man must work six days and rest one day, for God in creation worked six of God's days and then rested on the seventh day from His creative work. There is no more reason to conclude that God's creative days are as short as man's days of the week, than there is to conclude from the same Scripture that God Himself is no greater than man. The argument is one of analogy between the infinite greatness of God and the little activity of man. Man must work six days and rest one because God in His greatness has chosen to observe a similar law.

Outside of the writings of Moses we have a very interesting reference to one of the days of the creative period in Hebrews 4:1-11. The author of the Epistle to the Hebrews in this passage claims that the "rest" of God is originally described in Genesis 2:1-3, "For He spake in a certain place of the seventh day on this wise, and God did rest the seventh day" (Hebrews 4:4). The author argues then that "rest" was available for God's people in Moses' time, in Joshua's time, in the time of the writing of the ninety-fifth Psalm, and in his own time "There remaineth therefore a rest unto the people of God" (Hebrews 4:9). Thus, it is clear that in the inspired judgment of the writer of the Epistle to the Hebrews the seventh day of the creative period was still going on when this epistle was written.

The probable continuance of the seventh day in which God has ceased from His work of creation is indicated above in the chart. Immediately after the creation of man, God stopped His work of creation. He is now carrying on His work of providence, and His work of redemption, but God will not again undertake any work of creation until the end of the millennium. After that He will create new heavens and a new earth. This new creation will end the seventh day referred to in Genesis 2:1-3.

In addition to the above argument, the reader's attention must be called to the fact that we have here in the very first part of our Bible a beautiful, orderly, systematic account of creation. We

have first of all an introductory statement covering the entire creative activity of God, "In the beginning God created the heavens and the earth." Then follow detailed statements in regard to the process of the creation of the earth, including a statement that on the seventh "day" God ceased from His creative activity after having seen that it was "all very good." Then follows a general conclusion summing up the entire creation record "these are the generations of the heavens and the earth when they were created in the day that the Lord God made the earth and the heavens." The reader must note that the entire record is called "creation", not "renovation." It is summed up at the beginning and at the end as the divinely inspired account of creation.

### A Suggested Interpretation

NOW let the reader follow through the account in the first chapter of Genesis day by day and note the marvelous orderliness of the description. The following explanation is given independently of any geological theory. We do assume one geological postulate, namely, that the earth was at one time in a state of intense heat, and has been through a cooling process. This, I believe, is the view of most geologists, and accounts for the darkness on the first day followed by light and vegetation before the sun is visible. If this assumption should ever prove to be untrue we should then have to seek some other explanation for light and vegetation before the visibility of the sun. The twenty-four hour day theory would not be established by the abandonment of this one geological assumption.

The reader's attention must be called to the fact, however, that the following interpretation is not based on geology, and can be harmonized with any reasonable geological theory.

The first statement in the creation record has to do with the entire physical universe, "the heavens and the earth." This includes the sun, moon, and stars as well as the earth on which we live. Next we find specific reference to the earth itself and from this point forward we are dealing with the earth as the future habitation of man. The point of view, as others have pointed out, is the surface of the earth and not the universe in general. "And the earth was without form and void and darkness was upon the face of the deep." The words "without form and void" simply mean "empty and waste." The earth or any given country on the earth may be described by these words after a desolation, but may also be described by these words when it is simply in a virgin condition, empty and waste, not having been desolated, but not having been completed for the habitation of man.

It seems quite apparent from the study of the nature of this earth that it has at one time been much hotter than it is now. In fact, the history of the earth, with much fluctuation, is in part a history of a cooling process of an enormous ball. We are not here concerned with the way in which this ball may have come to be in its present shape. The planetesimal theory or the nebular theory or whatever theory we may have of cosmogony does not enter into this question. The earth, since it has been the earth, has been much hotter than now, and has been through a long process of cooling off.

Now doubtless when the earth was much hotter than at present, all the water in the earth and a large part of the other liquids, would have existed in the form of vapor. Thus, the earth would have been surrounded by dense banks of clouds and the surface of the earth would have been for a long period in dense darkness. The heavens had been created, the earth had been created, or rather was in the process of creation as the habitation of man. Gradually by the cooling process the dense banks of cloudy vapors surrounding the earth began to become slightly transparent, and the first great event of significance in the preparation of the surface of this earth for the habitation of man was th

penetrating through of light from the sun. A dim, diffused light at first, yet such that at some points on the earth's surface, day and night could soon be distinguished, though the heavenly bodies were not yet visible. This is the process of the first day as Moses describes it.

In the second day the cooling process continues. The heavy banks of clouds begin somewhat to condense, the earth is still in a diffused light coming through this cloudy atmosphere, the heavenly bodies are not yet visible, but there is a clearing up of the atmosphere on the surface of the earth, an "expanse", (the word incorrectly translated "firmamentum" [firmament]) developed between the cloudy waters above the expanse or firmament and the waters which covered the surface of the earth. This is the process of the second day.

The third day continues the cooling process. The dry land appears, the heavenly bodies are still invisible through the dense banks of clouds, but the earth continues to cool and the great masses of the continents buckle and heave above the surface of the waters.

God then brings forth from the dry land vegetation. The presumption is that the first part of the earth's surface cooled sufficiently for vegetation would be the polar regions. The tropical regions were still too hot for the vegetation but the great masses of vegetation which now form the coal beds in the Arctic and Antarctic regions, developed. Vegetation then spread over all the earth.

All this was pursuant to the divine command, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself, upon the earth."

In all of this interpretation the key thought is that the physical point of view after the first verse of the chapter is the surface of the earth, being prepared for the habitation of man.

On the fourth day the atmosphere clears sufficiently so that God places in the firmament of heaven the sun, moon, and stars. Note that the word "create" is not here used. God created the heavens and the earth before this fourth day. The sun, moon, and stars are now made to function "for times and for seasons and for days and years."

The fifth day shows the orderliness of God's creation of animal life.

The sixth day continues the creation of animal life, and finally leads up to the great climax, God "created man in his own image, in the image of God created he him, male and female created he them." This is the final act of creation, and ends the creative process. After the creation of man, God ceased from His creative activity and "rested the seventh day from all his work which he had made."

The above interpretation is not the only possible one. It is only tentatively suggested, but it seems to us the most reasonable. It assumes, as has been said, a long cooling process in accordance with the second law of thermodynamics and in accordance with the evidence from the igneous rocks. It has nothing to say one way or another about cataclysms or glacial periods within any of the creative "days". We do hold with G. Frederick Wright that the last glacial period was connected with the cause of the flood (See *The Deluge of Noah*, I.S.B.E., Vol. II) but that is another question.

### Objections

LET us now give attention to certain objections in matters of detail.

*Objection 1*—It is objected that the creation record cannot be true since vegetation appears before the sun. Vegetation is made on the third day, the sun does not appear until the fourth day.

*Answer*—The creation record does not state that the sun was created on the fourth day, but that it was then made to appear in the firmament. Undoubtedly the light which appeared on the first day was diffused light from the sun, coming through dense banks of clouds.

*Objection 2*—Vegetation is said to have been created before the insects

were created, whereas many forms of vegetation depend upon insects for pollinization.

*Answer*—The creation of insects simply is not mentioned in the creation record. The record does not claim to be exhaustive in detail. The "creeping things" referred to are not insects, but four-footed animals walking on the earth. If insects are actually necessary to the existence of vegetable life from the beginning, then probably God created them along with vegetation. Whether this is true, or whether God provided some other method of pollinization we do not know. The insects simply are not mentioned.

*Objection 3*—If the days are long periods of time, then half of the days must have been dark and half light. Vegetation could not exist during long periods of darkness including thousands of years.

*Answer*—In claiming that the days are long periods of time, we claim that the word day is used in a familiar figurative manner. Thus these long periods included the regular progress of solar days and nights as described in Genesis 1:5 and Genesis 1:14-19. All of this will be made clear by examination of the chart.

*Objection 4*—All God's creative acts are instantaneous. "He spake and it was done, He commanded and it stood forth." Some go so far as to say that to recognize any process in time is to recognize evolution.

*Answer*—It is true that "He spake and it was done, He commanded and it stood forth," but it is not correct to insert, either consciously or unconsciously, the word "instantaneously" before the verbs in this sentence. It simply is not a fact that all of God's creative activity is instantaneous. The verb "bring forth" in the sentence, "Let the earth bring forth grass" implies a process of time if it has any meaning at all. This is not a question of what God can do. He can create anything in an instant of time, but the Scripture plainly teaches that He chose to use at least some time during the creative process. God often works cataclysmically, but He also works sometimes in temporal processes.

*Objection 5*—The theory that the days of creation represent long periods of time is said to contradict the statement of the age of Adam in the fifth chapter of Genesis.

*Answer*—This objection is based upon the false idea that after the sixth day of creation the seventh day intervened before anything went forward in the world. It is clear from the first chapter of Genesis that man was created at the very end of the creative process. The interpretation which we advance does not interpose a seventh day between the creation and the beginning of world history but regards God as now resting from His work of creation until such time as He shall choose to create the new heavens and the new earth. The years of Adam's life began as soon as he was created at the end of the sixth creative day.

*Objection 6*—"Wherever the word 'day' is preceded by a numerical article we are forced to accept it as a literal day."

*Answer*—In the first place, the very form of this objection reveals the fact (otherwise verified) that the author had never had a course in Hebrew before he made this statement. There are such things as "numerals" and there are such things as "articles" in the various grammars of the various languages. The words "numerical article", however, do not refer to any known grammatical phenomena. I once asked the author of this objection for his authority, and challenged him to produce any Hebrew grammar in which this rule is stated. He replied that he had heard a certain professor make this statement. I replied that in my opinion he had probably misunderstood what the professor had said.

It may be true that this is the only case in which the word day is used figuratively when preceded by any numeral

but the reason is that this is the only case in Scripture in which any indefinitely long periods of time are enumerated. The words *aion* in Greek and *olam* in Hebrew are literal words for "age," but we do not happen to have any case in which God has said "first age," "second age", "third age", etc. The attempt to make a grammatical rule to the effect that the numeral preceding the word day makes it literal, breaks down on the simple fact that this is the only case in all the Scriptures, and in all Hebrew language, I think, in which ages are enumerated one after the other. There is no such rule in anybody's Hebrew grammar anywhere. The author of this objection, or the one from whom he has attempted to quote, has simply put forth with a sound of authority a grammatical rule which does not exist.

### A Theory Which We Reject

LET us now turn to a theory which has been popular among Christian people for quite a number of years. It is held by some that after the creation of the heavens and the earth and before the situation described in Genesis 2:2, a great cataclysm and a long period of time took place, in which the earth was desolated. Our objections to this theory are (1) that it rests upon not one single grain of evidence, and (2) that it was invented in order to harmonize geology with the Scripture and not simply in order to interpret the Scripture as it stands. Christian geologists have felt the problem of light and vegetation before the visibility of the sun, to be a difficulty in the Genesis account. They have, therefore, invented the theory of a long period of time inserted between the first two verses in chapter one.

In the notes in the Scofield reference edition of the Bible we read the following comment on Genesis 1:2:

> Jeremiah 4:23-26; Isaiah 24:1 and Isaiah 45:18 clearly indicate that the earth had undergone a cataclysmic change as the result of a divine judgment.

We reply that this is a definitely untruthful and misleading statement which anyone can examine for himself if he will but look up the references cited. No one can intelligently read Jeremiah 4:23-26 in its context without seeing that this is a reference to events still future to Jeremiah. It refers to the desolation of men and cities, as Jeremiah specifically states.

Similarly Isaiah 24:1 taken in its context is positively predictive and does not refer to any past event unless language has lost all meaning. Isaiah 45:18 reads as follows:

> For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else.

Surely we can understand that God did not create the earth "in vain", that He formed it to be inhabited; but to distort this statement to mean that there was no stage in the process of creation at which the earth could be described as empty and waste before it was yet formed to be inhabited, is to do violence to language.

It is argued that during this supposed period of time between the situations described in the first two verses of the creation record, the fall of Satan and the fallen angels took place.

Our reply is that we do not have the slightest hint in the Scriptures as to the time and place of the fall of Satan and his evil angels, except that Satan was a fallen creature when man was created. There is all eternity past and all space in which the fall of Satan and his evil angels may have taken place. We do not need violently to disrupt an orderly passage of Scripture in order to insert a cataclysmic period of time to make room for the fall of devils.

It is argued that the word translated "was" in the second verse of the first chapter of Genesis should correctly be translated "became". Our answer is that this verb is a very simple grammatical form, the third person feminine singular perfect of the verb to be. Its

primary meaning is simply "was". It is true that the verb "to be" in Hebrew is sometimes used to mean "became" if the context demands it, but the verb as it stands is "was" as anyone who has studied Hebrew will testify, and there is not the slightest hint in the context that the unusual meaning "became" should be read. In fact, we should either find the preposition "to" before the descriptive adjective or noun if the word is to read "became" (See Genesis 2:7), or else we should find from the context that "was" has some such meaning as "was potentially". Neither of these is the case.

It is argued that the word "replenish" in Genesis 1:28 means "fill over again", therefore the earth must once have been full, then devastated, before man was to replenish it.

The answer is that the word in Hebrew means simply "to fill" and does not convey the idea of anything beyond this simple meaning. The correct translation would be "Fill ye the earth." This is an example of argument from the etymology of an English word, the etymology of the English word having no substantiation whatever in the Hebrew original.

# Guarding the Sacred Cow

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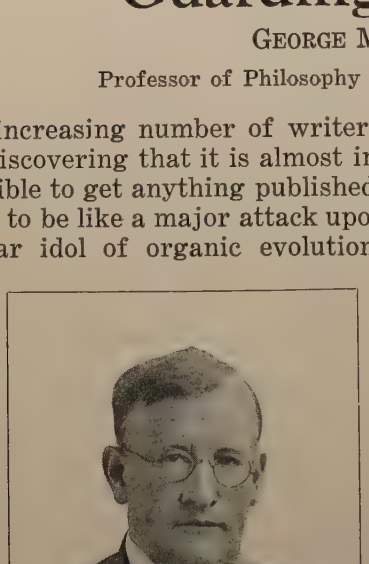
AN increasing number of writers are discovering that it is almost impossible to get anything published that seems to be like a major attack upon the popular idol of organic evolution. No



Dr. George McCready Price

array of new facts, no analysis of the logical meaning of the old facts or the new, no discussion of the recent discoveries which tend to show up the vital mistakes of the founders of the theory, are now permitted to disturb that fanatical orthodoxy about the evolutionary development of all forms of life from one primal speck of protoplasm which is now universally recognized as the proper thing by all who are careful to retain their standing as "reputable" scientists. No real questioning of the accepted teaching is considered good form in the university classrooms; and editors have learned to their sorrow that they, too, will lose caste if they do not conform to what is expected of them. Of course, no formal pronouncement to this effect is needed; it just isn't being done you know.

Some time ago I wrote to the editor of one of the leading scientic journals offering to become the goat in order to get a discussion of those cases in geology where the rocks in the Glacial National Park and the Canadian Rockies flatly contradict the accepted theory. This journal is one which very frequently admits discussions of other scientific problems; and I was willing to furnish photographs and documentary evidence for everything I had to say. And all I wanted to affirm was that these mountains should be taken at their face value, just like other mountains elsewhere, with the idea that the limestones, shales, etc.

ere actually deposited in the order in hich we now find them, instead of hav- g been lifted up from miles below round and then pushed for thirty or ore miles across the country to the osition which they now occupy. I was illing that the editor should select any rthodox" geologist he liked to defend e traditional theories; and of course is "orthodox" geologist, or the editor mself, for that matter, would always ave the last word, and could very easily ake my theory look like two cents. All wanted was a chance to show that this ntire Glacial National Park and an even rger area in Alberta ought to be taken bsolutely at the face value of the rocks s we find them, without "explaining" is evidence in the light of theories rom Europe.

In due time I received a curt answer rom the geological editor of this journal aying that he had some of my books, ncluding my college textbook of geology nd was aware of my unorthodox views; nd he could not imagine that any of is readers would care for a discussion f these subjects. It was nothing to him hat I was personally familiar with these ocalities, so notorious geologically for he fact that trilobites and graptolites nd other "old" fossils occur in all the ountains of this wide area over five undred miles long, and that dinosaurs nd other "young" fossils occur down nderneath, and that all the physical vidence seems to show that all the beds were actually deposited in the locality nd in the order in which we find them.

It was nothing, I say, that I had plenty f photographs of these localities, or hat I had plenty of candid admissions rom high-class government men about he physical naturalness of these moun- tains. It was of no importance to him hat I merely wanted to explain why we should take the physical facts at their full face value, and ought to believe the rocks rather than an old, out-of-date theory of how we ought to expect the order of the rocks to be. No; he said he could not imagine any value to his read- ers "of setting up a man of straw in one article, to be torn down in another."

In other words, he did not intend to reopen what he considered a closed question, even though the accepted theory of these Rocky Mountains is wild and fantastic, and my new theory only asks that we take these beds exactly as we find them, with no apologies whatever. He did not say so, but I can well imagine him assigning as a reason to himself that I was only a crank, and that my geological views have no scientific standing whatever. Why should he lend his magazine to help a comparatively unknown man to air his queer scientific theories?

Arnold Lunn, himself an editor and an extensive traveller, comments in a recent number of *The British Review* on other aspects of the prevailing censorship of everything detrimental to the accepted theories. He quotes the late Professor Thomas Dwight, the eminent Harvard anatomist, as saying:

> The tyranny of the zeitgeist in the matter of evolution is overwhelming to a degree of which outsiders have no idea. Not only does it influence (as I admit that it does in my own case) our manners of thinking, but there is oppression as in the days of the Terror. How very few of the leaders of science dare tell the truth concerning their own state of mind.

We can all understand the logic behind a religious censorship, which is exercised to protect the young and the ignorant from a clever presentation of deadly error; for such errors may lead to complete apostasy, and it is a real kindness to the young and innocent to keep such errors from spreading. The theory of evolution is always said to be a purely scientific doctrine, without any religious implications the one way or the other. And yet the proponents of this theory always act as if many scientific souls are at stake. But if all science is as claimed always an open-minded search for truth, what reason can be offered for the prevailing censorship of everything tending to discredit the theory? Why do advocates of the theory now act as if they have become high

priests of a scientific orthodoxy, and that the young and inexperienced must be shielded from any specious and deceptive presentation of the other side?

Thomas Henry Huxley used to style himself Darwin's "bulldog"; but he also declared that science commits suicide whenever it adopts a creed. The scientific doctrines of yesterday must never be afraid of the scientific facts of today or tomorrow. Yet the present censorship is obviously being exercised in the interests of a narrow creed which it has become a deadly heresy to doubt or question.

My English friend, Douglas Dewar, who has published over a score of books on the birds and other animals of India, undertook some years ago to gather elaborate statistics concerning the occurrence as fossils of all the modern European land mammals. He found that we now have fossil specimens of every single living mammal. This fact, of course, is an effective answer to that old geological scapegoat, the alleged "imperfection" of the geological record. For whenever one has asked why there are such yawning gaps between the classes, the orders, or the great families, the evolutionists always had the alibi, that there used to be plenty of such intermediate types,—only we have not found them yet; the geological record is so very scanty and imperfect.

Now Dewar's statistics prove that we actually have fossils of all the modern land mammals; why then do we not have the fossils which would fill up these great gaps between the classes, the orders, and the families? There may be some fossil intergrades between species or between genera; but the gaps between the great families, and still more between the orders and classes, are still as wide as ever. And Dewar's statistics seem to indicate that these gaps are real, and that we do not find the intermediates for the reason that such intermediates never existed. In other words, he has called the old bluff about the incompleteness of the geological record.

Mr. Dewar, who is a Fellow of the Zoological Society, tried to get his results published in the regular way by his Society. He had been obliged to pay a rather handsome fee for his Fellowship in this aristocratic and exclusive body, and supposed that he was a member in good and regular standing. Besides he had additional money with which to pay for the costs of publication, if necessary.

But his paper was returned with the comment that, although it showed a vast amount of time and research, this sort of evidence did not lead to any "valuable conclusions." The accuracy of the research was not questioned; but as the conclusion seemed like a very deadly criticism of the fashionable theory, it could not be "valuable."

And so Dewar had to publish his results privately, as he had already done in the case of his very thoughtful and scholarly book of 1931, *Difficulties of the Evolution Theory*, which would never have seen the light of day, if Dewar had not been a gentleman of means and able to publish at his own expense.

Some of us can appreciate the suppressed indignation with which Dewar expresses himself:

> Those who do not accept this creed are deemed unfit to hold scientific offices; their articles are rejected by newspapers and journals; their contributions are refused by scientific societies; and publishers decline to publish their books except at the author's expense. Thus the independents are pretty effectually muzzled.

Arnold Lunn tells us of a personal experience:

> The other day I met a Fellow of the Royal Society. "I am glad you are taking up this issue," he said; "because, of course, we professional scientists can do nothing. Our hands are tied. Take my own case, for instance. Professor X regards Darwin as a Messiah. He has good jobs in his gift, and no jobs going except ing to those who worship at the Darwin shrine."

For some two decades as a teacher of upperclassmen I have had to be a witness of the ineffectual struggles of young graduates against the same con-

tions. Many undergraduates in various colleges and universities have written me who could not swallow the dogmatisms of their professors, yet had no way to show any doubt or any protest without danger of forfeiting their class standing.

Several who were taking advanced work for the master's or the doctor's degree were still unrepentant heretics, so far as this evolution creed was concerned. But by this time they had had their eyes opened to the stern realistic fact that the doors of opportunity in science will not open without the magic password that they in their simplicity would not conscientiously pronounce.

Repeatedly have I been appealed to on this point by able young men with the master's or the doctor's degree both in this country and in England; but with sadness I have had to tell them that I was unable to help them with any personal influence or to suggest a way out.

When my un-orthodox college textbook on geology appeared in 1923, it was pounced upon savagely by the scientific journals,—or by all that deigned to notice it at all. I was at that time green enough to think that the editors of these journals would allow me to make some sort of reply to my critics. But I had to learn the sad lesson that my offence had placed me beyond the pale.

Finally, some three years later, I did manage to get a partial reply to two of my critics in the official journal of the scientific society to which I belonged, but only after I had threatened the editor with legal proceedings for libel. But by that time nothing could be accomplished by my reply; for I was then away traveling in Europe, and few readers would remember what my critics had said three years previously.

There are understandable reasons why editors do not like to admit a discussion of these questions in their journals. For one thing, the arguments on the one side or the other are necessarily somewhat technical, and thus either beyond the comprehension or at least beyond the interest of most people. Too often in the past, the discussion has seemed very much uneven or lopsided; for the expert knowledge has seemed to be almost wholly on the side of evolution, the opponents often being poorly equipped in the matter of scientific knowledge, and thus making a poor showing. One can hardly blame editors for losing all interest in a side which often showed less knowledge of scientific facts than one might expect from a high school student.

But perhaps the chief handicap in all such discussions has been the tendency to arouse the personal feelings of both the writers and the readers. Often there has been little light and much heat. Both sides have been guilty in this matter. For the perennial interest and importance of these questions inheres in their intimate connection with life and ethics, indeed, with the most profound convictions and feelings of mankind. For there is a fanaticism of atheism, as well as of sectarian religion. When Darwin's *Origin* first appeared, Ernst Haeckel welcomed it as an "anti-Genesis"; and it must be owned that many of his followers displayed a similar intolerance and fanaticism.

One might pardon the strong language used by T. H. Huxley on one occasion:

> The foundation of morality is to have done, once for all, with lying; to give up pretending to believe that for which there is no evidence.

For these words are true, no matter how they were originally used. And in his day the absence of scientific evidence seemed to be on the side of his opponents. But a strict adherence to this rule today might prove somewhat embarrassing to Huxley's followers. It would rule out all belief in spontaneous generation; and organic evolution would make a pretty poor start, if the first forms of life have to be created, instead of being spontaneously generated.

Similarly it would rule out any belief in either the inheritance of acquired characters, or in natural selection as a *vera causa* of distinctly new kinds. But

if we are to have done once for all with lying, and are to give up believing that for which there is no evidence, how can we keep on affirming that the trilobites and graptolites lived and died long ages before the dinosaurs came into existence, and that the latter were all dead and gone before the elephants and lions and hippopotamuses and men appeared?

I readily admit that there are other lines of evidence besides the scientific; and these ethical and religious evidences on both sides should be given due consideration. But if we aim to confine the discussion to its strictly scientific aspects, and are determined to have done, once for all with lying, and to give up pretending to believe that for which there is no scientific evidence, it seems as self-evident as mathematics that belief in organic evolution (in any but the extremely narrow sense of the origin of "species") would have to be reduced to a pious hope or faith.

Two essentially distinct ideas are involved in the theory of organic evolution. First, there is the *time* factor, or the record of certain historical events that have taken place in the lives of plants and animals, this record, of course, being derived from the fossils in the rocks.

Second, there is the explanation of *why* or *how* these events took place.

Not one alone, but both of these ideas are essential for the establishment of a trustworthy scientific theory about the development of low, simple forms into the higher, more complex forms of our modern world.

Seventy-five years ago Darwin and everybody else thought that uniformitarian geology gives us a real history of many successive types of life in a very definite sequence or progress from the little to the big and from the simple to the complex. The theory of one big world-catastrophe as an explanation of the fossils had been almost universally believed during the preceding century; but from about the close of the Napoleonic wars this theory had gone into eclipse, because it was believed that many successive ages could be marked off among the rocks by the kinds of fossils found in them.

This tabulation of the fossils into distinct groups supposed to be successive in time all over the world, was of course at first only an empirical rule of thumb with no finality about it either in scientific logic or in the facts in the field. But it worked so charmingly as a system of classifying the fossils and the rocks, that by Darwin's time it had become a firmly established dogma, and the alternative possibility of a world-catastrophe had quite faded away.

Thus the time-factor of the evolution doctrine had become universally believed in as an actual fact by Darwin's day. These many successive groups of animals and plants must mean either a large number of successive creations, or else must mean a gradual growth or development from the small and simple to the large and more complex. When the sublime truth of a real creation was represented only by this burlesque, it was inevitable that the alternative would be adopted.

Before the world puzzled with these two alternatives, Darwin presented his highly metaphysical explanation of how one kind of life may become transformed over into something distinctly different. Small wonder that he not only put over his own private patent of natural selection, but convinced almost everybody of the larger idea of organic evolution by natural process; for the only alternative then in sight was the burlesque of creation on the installment plan.

In other words, it was the supposed fact of a long succession of different world-floras and faunas, as furnished by Lyell's geology, *plus* Darwin's explanation of the *how* of the process which sold the theory of organic evolution to the world during the last quarter of the nineteenth century.

The intellectual momentum of this triumph is still with us; its prestige explains the present situation. Slowly an

luctantly the scientific world has be-me convinced that Darwin was mis-ken in his theory of *how* evolution took ace; but they are still so convinced of e geologic history of plants and ani-als, that they keep on believing in evo-tion somehow, though most of them nfess that their belief is little more an faith in the uniformity and relia-lity of nature.

August Weismann may be said to have arted the Darwinian civil war during e late eighties and the early nineties the last century, with his devastating ttack on the inheritance of acquired naracters as taught by Lamarck and arwin. It mattered not that Herbert pencer protested: "Either there has een inheritance of acquired characters, there has been no evolution." Today ere remain one or two scientists here nd there over the world who still hope find examples of this inheritance acquired characters which will stand itical examinaton.

Darwin's special patent of natural se-ction has fared no better. It is recog-ized now as merely destructive in its peration, destroying the ill-adapted, ut utterly unable to originate anything t all, either an organ or an organism. is like a sieve, which may permit cer-ain kinds to survive, by not killing them ff; but when was it ever thought that sieve has anything to do with origi-ating the materials with which it deals?

E. W. MacBride, of the Imperial Col-ge of Science, London, has recently tated the case against natural selection n such a way that anyone can under-tand it:

> Of one thing, however, I am certain, and nat is that "natural selection" affords no ex-lanation of mimicry or of any other form of volution. It means nothing more than "the urvivors survive." Why do certain individuals urvive? Because they are the fittest. How do e know they are the fittest? Because they urvive (*Nature*, May 11, 1929; p.713).

This two-fold breakdown of all that Darwin especially stood for is univer-ally known. What is not so well known s the similar ruin of the scheme of the invariable order of the fossils. But this indispensable historical background for evolution has also begun to crumble. The huge area in Alberta and Montana, where dinosaurs are found deep down underneath the trilobites, is now known to be only one out of very many such reversals of the evolutionary order of the fossils which occur in all parts of the world. The evolutionary order of the fossils is a mere tradition, with plenty of examples to contradict it. How long this tradition may survive, will depend chiefly upon the mental inertia of *hoi polloi*, and the ability of the modern censorship in suppressing all discussion of these subjects.

But this censorship can not be one hundred percent. efficient forever. At any time something may happen which will make some phase of this subject front page news. About every ten years or so something seems to occur which starts the beating of the tom-toms, to confuse the public and drown out all calm, intelligent discussion of these subjects. When such a psychological opportunity again occurs, it is to be hoped that the friends of scientific honesty and free speech will make a better showing than they did on the occasion of the notorious Scopes trial of about ten years ago. The ballyhoo evoked at that time served admirably to confuse the public so completely that no further discussion of these questions on their real scientific merits has been possible. Some aspects of that intellectual rampage seemed to be of the nature of an explosion in protest against the censorship which had prevailed for some time previously, though not to the extent since exercised. But the net result of that affair was that the ones who could generate the most noise succeeded in browbeating the entire civilized world into believing that no one but a crass fool ever questions the evolution theory nowadays.

Thus the matter has stood for a decade. But next time the conditions may be different. Certainly the scientific facts are absolutely different from what

passed as facts twenty or thirty years ago. And it may be that these multitudes of new facts will get a hearing. The many discoveries which have followed in the wake of radioactivity have driven the physicists and astronomers to acknowledge an absolute creation of the stuff composing the universe. We have forever outgrown the narrow view of the fixity of "species," as held by Agassiz and others; but why may we not expect a return to a reasonable view of the original creation of the classes orders, or perhaps even the great families of plants and animals?

All the facts as we now know them agree perfectly with such a primary creation of representatives of the great families, providing we are willing to admit a world-catastrophe in the long ago and will take the rocks and fossils in such areas as Alberta and Montana at their face value.

# The Psychology of Revivals

HENRY J. ZELLEY, D.D.

IT seems to be generally conceded that the present socialistic discontent has for one of its chief and most powerful causes, "the general decay of religion in the people." If this be true, one of the most direct and efficient means of allaying this discontent must be a revival of religion in the people. In fact, if the decay of religion is the chief cause of the disturbances of our social relations, nothing except a revival of religion will effect a permanent cure. The world's greatest statesmen, editors, and financiers unite with the theologians in the belief that the world must choose between "revival or ruin."

The word religion is defined—"The conscious relation between man and God, and the expression of that relation in human conduct"; or "conformity in faith and life to the precepts inculcated in the Bible respecting the conduct of life and duty toward man and God; the Christian faith and practice."

Dr. Behrend in his book, *Socialism and Christianity*, says that "the five great principles of the Christian religion are:

1. It assumes the present and radical sinfulness of human nature.

2. It repudiates the notion that man is hopelessly depraved. Man still bears the image of God, and is capable of restoration to his primeval innocence, and to permanent establishment in moral perfection.

3. It regards man as the subject, not only of moral law, but also of redeeming grace.

4. It concentrates its energies upon the present moment and upon the individual man, and preaches the duty of immediate and personal repentance, a radical change in every man's mental and moral attitude and temper.

5. It teaches that this radical change, nothing less than a new birth in each individual soul, is to be secured, not by the compulsion of force, nor by a miraculous change in external circumstances, but by the peaceful methods of instruction and persuasion, and by "the foolishness of preaching."

While we may accept this as a true presentation of the principles of the Christian religion, the question arises, how can we bring these essential truths before the minds of the unsaved so that they will be led to accept them and "conform in faith and life to the precepts inculcated in the Bible?" In other words, How can the great revival of religion in the people—the revival that will establish right relations between God and man, and between man and man, and thus remove the discord and strife of the present socialistic disturbances—be

vakened and carried forward to successful results?

Dr. Behrends, quoting from St. Paul, tells us that this work must be accomplished by "the foolishness of preaching." It is true that this is God's method of saving men, but it is equally true that preaching only is effective when preceded, accompanied, and followed by earnest prayer; and prayer is a powerful agency in the reformation of individuals and of society.

A long and careful study of this subject has led me to the conclusion, that mind can so operate upon mind through the agency of prayer, that man may be aroused from his indifference, and made to recognize his relation to God; though the decision, whether he will obey God or not, rests entirely upon himself.

I believe that God, the Divine Father, whose love is manifested in the death of His Son, and by the ministry of the Holy Spirit, is doing all that He can to turn the human race from sin to righteousness. We discover that some men are deeply convicted of sin, while others have little, or no sense of guilt. Why is this? Is God partial? We dare not entertain such a thought, for He has said that He is no respecter of persons.

The difficulty here met, led me to examine, as far as possible for me, that dim, and comparatively unknown border-land between the material and the immaterial realms, where the visible and the invisible seem to meet and overlap, in the hope that some explanation might be found for the unusual convictions of some persons. If this "no man's land" was carefully and prayerfully explored, the heresy of spiritism would be destroyed.

How may these deep convictions for sin be explained? Some men have been so overpowered by the consciousness of their sins, that they were unable to work or eat, or sleep, until their decisions were made. You may say that such convictions are rare, and that is true, but why did they, or why do they sometimes occur? Is the redemption of a select number, more precious to God than the rest of mankind? He denies partiality and tells us "there is no respect of persons with God."

The human soul possesses powers of which man has not even dreamed. Bishop Warren said:

> The Bible is a record of things impossible to men; the seas divided until a nation can go through dry-shod; fire out of heaven of such kind and fierceness that it consumes common water, as common water puts out ordinary fire; all kinds of mights overmastering all the lower mights of earth. And these are as real as gravitation, as actual as any power we know of.
>
> The fact that men do not know of this power militates nothing against its actual existence. For ages men walked this earth and never knew there was a gravitation. Men drank the sparkling water, saw it distilled as the gentle dew, saw it glorified in the rainbow, and never knew that every drop of it was filled with the irresistible power of steam. For ages men walked the earth interpenetrated with the might of electricity, and it is only today that it floods our homes with light and hurls the cars along the streets. The fact that we did not know it for thousands of years is no argument against its existence or power, and the fact that men do not know that there are spiritual realms of might for the mastery of every other realm, does not militate against its real existence. So it is true that there is a realm of power over, under, around, within; a power for mind and heart, as really as there is a power of gravitation for matter.

Some psychologists teach that mind can only affect mind by the medium of sensation, while others teach that there are thought-waves as well as sound-waves. The belief in the latter theory is confirmed by experience. Frequently several persons are conversing, when the same thought enters each mind at the same instant, and the thought is expressed in identical language, and in perfect unison, like a class in school repeating a lesson in concert. It has occurred too often to be a mere coincidence.

Dr. Borden P. Bowne in his able introduction to his *Introduction to the Psychological Theory*, said:

> Telepathy cannot be proved impossible, and in itself it would not be any more mysterious than the common facts of perception; but

the utmost care must be exercised in determining the facts before placing any faith in them, and then a certain lukewarmness is highly to be recommended. We have never known a single case of these extraordinary powers, processes and events which on examination did not resolve itself either into vulgar trickery, or in a thoughtless magnifying of the common-place into the marvellous.

The conclusion of the learned author that the clearly proven fact of telepathy, as shown by the "British Society for Psychical Research," and other equally learned men are "vulgar trickery," or are accepted only through ignorance, because he had never seen a clearly proven case, reminds us of the so-called argument of Hume against miracles. Some years ago upon the floor of our Conference, when a statement of fact was made by Dr. Edmund Hewitt, and opposed by another, who said he had never seen what was described, Dr. Hewitt retorted, "That may be true, but your ignorance does not discount my knowledge."

I believe that every man born into this world has sufficient light to lead him to salvation, if he will "follow the gleam."

The Holy Spirit says, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts meanwhile accusing or else excusing one another" (Rom.2:14, 15).

Joseph Cook, in one of his famous *Boston Monday Lectures*, spoke of the "sense of ought," which, if followed, is sufficient to guide any honest pagan to light and salvation.

Dr. L. R. Janney, a missionary in India, in addressing a native audience which had never heard the Gospel preached, quoted the Ten Commandments, and was astonished to hear them respond to each one, "We know that." Who taught them?

Ernest Thompson Seaton has written a small book, in size, entitled *The Ten Commandments in the Animal World*, in which striking illustrations are given which convinced him, as well as many of its readers, that the principles of the Decalogue are understood and practiced by animals in their relations together. If animals can learn the law without human teachers, is it unreasonable to believe that man may be guided by the "true light which lighteth every man that cometh into the world"?

Instead of argument, I shall present several concrete illustrations, which prove, at least to my satisfaction, that minds intensely in earnest can affect other susceptible minds without regard to distance.

My first illustration is taken from the *North American*, of Philadelphia, about 30 years ago, and I have preserved the entire article.

Professor John Neuman, the Russian mind-reader, yesterday "made good." He found it.

Blindfolded, from the driver's seat of a barouche, he drove a committee of well-known citizens through the city's crowded streets, a distance of more than two miles from the North American building. There was no hesitation, no stop. It was a small Republican campaign badge bearing the portrait of Judge Wm. H. Taft. It was only an inch and a quarter long, and one inch wide, and it had been hidden beneath the bronze chair of the monument of Dr. Wm. Pepper, who during his lifetime was deeply interested in telepathy, in the Pennsylvania Museum gardens less than an hour before.

When he reached the neighborhood of the hiding place, Neuman stepped down from the driver's perch. Grasping the wrist of Dr. T. Hollingsworth Andrews, one of the Committee which had hidden the badge, he pushed his way through the crowd toward the monument. During the half block traversed by the telepathist and Dr. Andrews, the physician tried repeatedly to mislead his conductor, but the latter kept up his rapid walk.

Finally the monument was reached, and Neuman dropped the doctor's hand. Still blindfolded, he scrambled up the side of the granite pedestal, and began pawing about the foot of the statue. Then with a grunt of satisfaction he dropped back to the ground, the badge in his hand. The search had lasted only 25 minutes. Until that instant, only three men knew what object had been hidden or the place of its concealment.

It was a fair test, said Dr. Andrews after the drive back to the city. We took every precaution to prevent any person, other than

urselves, knowing where to look for the adge. No one except ourselves, even knew was a badge. I would not attempt to explain how he obtains his knowledge. I only now that there was no collusion, and that, while living up to the terms of the agreement onscientiously, I tried every legitimate means to mislead him. Several times when he made change in direction, I tried to turn him wrong. But he pulled me after him each time ntil he found it.

This illustration is but an introduction to the more important facts, I am nxious to submit.

S. D. Gordon, in his *Quiet Talks on Prayer,* said:

Prayer is a spirit-force. It has to do wholly with spirit-beings and forces. It is an insistent claiming by a man, an embodied spirit-being, down on the contested earth, that the power of Jesus' victory over the evil spirit chieftain, shall extend to particular lives, now under his control. The prayer takes on the characteristics of the man praying. He is a spirit-being. It is a spirit-force. It is a projecting into the spirit realm of his spirit-personality. Being a spirit-force it has certain qualities or characteristics of unembodied spirit-beings. An unembodied spirit-being is not limited to space as we embodied folk are. It can go as swiftly as we can think.

Further, spirit-beings are not limited by material obstructions such as the walls of this building. Prayer has these qualities of spirit-beings of not being limited by space or material obstructions. Prayer is really projecting my spirit, that is, my real personality to the spot concerned, and transacting business there with other spirit-beings. For example, there is a man on the Atlantic Seaboard for whom I pray daily. It makes my prayer for him very tangible and definite to recall that every time I pray, my prayer is a spirit-force instantly traversing the space between him and me, and going without hindrance through the walls of the house where he is, and influencing the spirit-beings surrounding him, and so influencing his own will.

A mind filled by intense desire can impress other susceptible minds without regard to distance. Dr. Horace Bushnell, in his book *Nature and the Supernatural,* relates an incident entitled "Capt. Yount's Dream." Capt. Yount was a wealthy retired trapper living in Napa Valley, California. One night he saw, in a dream, a tall, white cliff, near a mountain pass, and at its foot, a band of emigrants, marooned in the snow, and without food or fuel, and apparently hopelessly doomed to death by cold and starvation. He awoke greatly disturbed by the dream, but soon fell asleep, but was again awakened by the same dream or vision. Again he tried to dismiss the thoughts awakened by it, until in his weariness he once more fell asleep; and like Peter on the house-top, the vision appeared for the third time.

In the morning he told of his experience and his wife treated it lightly, but he could not dismiss it. After hurriedly eating his breakfast, he went out into the town. He met on the street an old trapper friend and told him of the dream. He described it so minutely, that his friend said, "I know that place. It is the Carson Valley Pass, and is about one hundred and fifty miles from here." Capt. Yount asked him, "Will you conduct a relief expedition if I organize it at my own expense?" The trapper consented and soon the relief party was on its way, equipped with food and other necessities. In due time they reached the designated Pass, and at the foot of the cliff, they found the poor unfortunates huddled together in the snow, awaiting the coming of death to release them from their sufferings. Several of them already had perished from hunger and cold. The rest of the company was supplied with food, clothing, and other necessities, and then brought back in safety and comfort to Napa Valley. Dr. Bushnell tells us that when he visited the town in 1860, he met persons who were familiar with all the incidents described, and vouched for their truthfulness.

When Dr. Francis Wayland was attending medical lectures in New York in the winter of 1814-15, his parents had returned to England for a visit. They were seated with the family in the home, when the mother suddenly sprang to her feet, clasping her hands in agony, and cried, "Husband, for God's sake pray for Francis! My boy is in danger." They knelt and prayed in great distress of mind and soul, but in a few minutes they arose, comforted by belief that

their prayer had been answered. A few weeks later the parents and son were reunited, and the mother spoke of her strange concern for his welfare. Then he told her that at the day and hour named he had been riding on a sloop in the East River, and while leaning over the bow watching the play of the waves, he had lost his balance and fell into the river, and the sloop passed over him before he was rescued. A more careful examination of the time, with the proper allowances, revealed the fact that at the exact moment he was under the keel of the sloop, his mother knew of his danger, although more than 3,000 miles away.

A few years ago a revival meeting was in progress in a country church, and at the close of the evening service, a girl about twelve years of age remained kneeling in the pew. The pastor thought she had fallen asleep, but found that she was in earnest prayer. He asked the cause of her deep sorrow, and she answered, "I want my papa to be saved." The pastor said, "Whatsoever things ye desire, when you pray, believe that ye receive them, and ye shall have them." She prayed aloud that God would send her papa there, and that he might be saved. Suddenly the door was swung open and a man rushed breathlessly in, and seized the child in his arms, and asked her what she wanted of him. She replied, "I want you to give your heart to Jesus." He burst into tears and fell upon his knees, and prayed until their united prayers were answered. Then he told the few who remained, that he was three miles distant from the church unloading his wagon, when he felt an irresistible impulse to hurry to his daughter's side; and leaving the load undelivered, he came with all possible haste.

Dr. Thos. O'Hanlon related this incident to the theological students at Pennington Seminary more than fifty years ago. Brother Fritz was a local preacher at Pennington and frequently went to Mt. Zion to conduct services in the school house. He became burdened for the salvation of the people and began a series of revival meetings. Few attended, for he possessed but little preaching ability. One night he came home greatly burdened by anxiety for the salvation of the people, and prayed for the lost ones, until God granted his request and assured him that there would be twenty-two conversions the next night. Though that was more than his entire congregation, like Abraham, "he believed God," and told his family and his neighbors that God had promised him twenty-two conversions that night. They all treated it lightly and feared that he had become mentally unbalanced. But his faith never wavered.

In the afternoon he went to Mt. Zion and reported the news from heaven, that *twenty-two* souls would be saved that night, but no one believed it. When the hour of worship arrived, to the surprise of all except Brother Fritz, the school house was filled to overflowing. After a brief, but earnest exhortation the altar call was made and thirty persons crowded the improvised "mourners' bench." At the close of the service it was learned that *twenty-one* persons had been converted. While rejoicing in such a victory, Brother Fritz was distressed over the missing one.

He went to a friendly home for the night, and later retired, but not to sleep. He felt he was to blame, and so he tossed restlessly upon the bed. At 2 o'clock he heard a knock upon the door and when the door was opened, a man asked, "Is Brother Fritz here?" He sprang from his bed, hurriedly dressed and went to the door, to see why he was wanted. The man said to him, "My wife was at the meeting last night and can't sleep, and is in great distress of mind and wants you to come and pray with her." He was soon on his way, guided among the slippery rocks for two miles by the light of a lantern. They reached their destination and were soon in prayer together, and at four o'clock the light of heaven dawned upon the woman's soul, and the faithful preacher

raised God for the *twenty-two* prom-ed him, and who had been awakened a realization of their sins, by his all-ight vigil of prayer.

Bishop Chas. H. Fowler told this in-ident in the life of a preacher with hom he was well acquainted, and who as in charge of a church in Springfield, llinois:

"The Church was very much depressed. Its piritual life was at a low ebb. It was in the idst of the harvest, when things seemed most epressed. The pastor, a holy man of God, an-ounced on Sunday evening to a small con-regation of a score or two persons, "there ill be a prayer meeting in this church to-morrow morning at sunrise, for the revival of he work of God and for the conversion of inners."

The people wondered at the notice, and went home thoughtfully. The pastor went up nto his study, which was in the parsonage by he side of the church, and gave that night to prayer. Just as the East began to lighten up a little with the coming day he received the assurance that his prayer was answered, and he cast himself down on a sofa for a little rest. Presently he awoke suddenly to see the sun shining upon the walls over his head. He sprang up and looked out of the window to see how late it was, when he saw the sun just rising above the horizon. Looking down into the yard beside the church, he was overjoyed to see the church crowded with people, and the yard full, and teams crowded into the street for a long distance. God had heard his prayer, and had sent His Holy Spirit into the community, and there had been little sleeping that night in Springfield. People in the country who knew nothing of the appointment got up in the night, hitched up their teams and drove into town, and to the church, to find out what the matter was. A good man had taken hold of God. The prayer meeting began, and was closed that night at eleven o'clock. Several souls were converted and the community was greatly blessed.

One summer day Franklin went out under the stormy sky and with a kite string lassoed the thunderbolts of Jove and imprisoned them in a crystal cage. Morse tamed them and taught them to write in hieroglyphics. Edison taught them to speak in the languages of men, to illuminate our homes and streets, and yoked them to the wheels of industry and compelled them to transport man and his possessions over lands and seas, and through the air. And Marconi sent them out over lands and seas with messages of instruction, and of good will, and occasionally with "harmonies almost divine."

These men and others who have followed them, have created nothing new, but have only discovered and utilized forces which God made when first the finished earth rolled from His creative hand, and obediently to His will, began its journey through uncharted space.

And I believe that God has given to man, a power, though rarely used, to awaken his fellowmen from the slumber of sin, or religious indifference, so that they may hear the knock of the nail-pierced Hand, and the pleading of the Holy Spirit, who comes "to convince the world of sin, and righteousness, and of judgment," and point them to the cross of Calvary.

If this *is* not true, how can the extra-ordinary convictions of sin be explained? If they proceed directly from God, can He not be said to be partial? If all souls are equally precious to Him, why should He make some of them so painfully conscious of their need, while the vast majority of persons are permitted to remain in careless indifference? I believe that extra-ordinary convictions, and perhaps most convictions, result from the fact that some one is praying for them in intense earnestness.

God has been doing all that He can, to save humanity, and He did not spare even His only-begotten Son. If that is true, how can He exceed His Omnipotence by doing something impossible, even in answer to the prayers of ten thousand times ten thousand saints? I believe that at this moment every man, woman and child may be instantly saved from sin, by "repentance toward God and faith in our Lord Jesus Christ." And this is the will, and desire of God.

Then why are not all saved? Why are not all men awakened from indifference and sin? Perhaps God needs our cooperation in arousing them. It may be done by human agencies, blessed and owned of God, such as sermons, songs, tracts,

books, the inspired Word, printed and distributed by men and by personal appeal; and most important of all by Spirit-breathed prayer—earnest, persevering, intercessory prayer.

Paul said, "I perceive that God is no respecter of persons." Since this is true, earnest intercessors must do what *God cannot do alone,* because of limitation He has placed upon Himself. Why did not the incidents recorded here, and countless others, occur before men "prayed with prayer?" God knew the needs of the various individuals and groups, and was intensely interested in their well-being for time and eternity, yet nothing happened until somebody prayed.

We do not see great revivals of religion today, though they are God-chosen methods for building His church on earth; nor the deep convictions which were common a generation ago, because the Church has ceased to pray. I do not mean that it has entirely neglected worship, for our forms of worship are more varied and elaborate than yesterday, but saying prayers is not praying.

Some one has said:

I often say my prayers
But do I ever pray?
And do the wishes of my heart
Go with the words I say?
I might as well bow down
And worship gods of stone,
As offer to the God of heaven
A prayer of words alone.

Some may try to explain the cases cited by saying that God heard the prayers that were offered and immediately sent relief. But why follow two sides of a triangle, when there is a more direct way? Upon that supposition, how can the fact in the experience of Mrs. Wayland be explained? Why should God have sent that agony into her heart, when she was powerless to aid her son? My prayer to God for a friend may directly arouse him, so that he may permit God to do for him and in him what He has long sought to do.

The case of Saul of Tarsus may be named as one in which God used extraordinary means for his conversion, but I do not believe that is true. Saul was a persecutor who had planned to destroy the Church at Damascus; and in answer to the prayers of the believers there, Christ arrested the persecutor—not convicted the sinner—and prevented the execution of his plans. Saul, instead of defying God, as Pharaoh, and receiving his just punishment, recognized Christ the Lord, acknowledged His authority, and when he surrendered to His will, he became a changed man. His conversion was an incident—it is true a vitally important incident in his life—of his arrest. It was after his conversion that the Lord said, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."

Christ appeared unto him and smote him with blindness to defeat his evil plans. His conversion was the sequel to his arrest. The North, in "the Sixties," took up arms in defense of the Union, in opposition to the plan of state sovereignty and the right of secession; but the liberation of between three and four millions of slaves was the unexpected result.

It may be asked, "Does not the theory advanced rob God of His glory?" I answer, No, but it robs man of his excuse for indifference. If we possess a power to arouse the careless and indifferent, and fail to use it, "we are verily guilty concerning these" our brethren.

Dr. Steele said:

> Dr. Durbin's philosophy on conversion is that no soul is ever converted except as some believer has painfully travailed in birth for that soul. Hence there will be simultaneous conversions when many Christians are pleading with God in pain and distress of soul. The Church is the Bride of Christ and the mother of His children. Hence, Christians must wrestle in prayer till they are bowed to the dust with a burden for the salvation of lost men.

After suggesting that all Christians and especially all Christian ministers, should frequently read Ezekiel 33:1-20, I will close with the words of Dr. Henry Fish:

What a privilege is here placed in the hands believers. And what a responsibility. How rful our guilt if this power of prayer be ighted or neglected. What right have we to ave unappropriated or unapplied, a power hich God has given us for the salvation of en, and which heaven and earth now wait to see us put forth for the world's redemption? What "inhumanity to man," and what want of sympathy with Christ, are chargeable upon us if we fail to offer the fervent inwrought prayer of the righteous, in such manner and measure as God requires.

*Belmar, New Jersey.*

# "The United States in Prophecy"

## "Isaiah's Vision of Our Country" Isaiah 18

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CHRISTIAN FAITH AND LIFE for October, 1934, pages 270-278, contains an article by my friend, Dr. Clarence True Wilson, on the above subject, purporting to give the only intelligible interpretation of Isaiah 18. Invited to give a lecture to one of my College classes in Bible, Dr. Wilson addressed them on this subject, saying that, if he made any mistakes in his interpretation, "Dr. Shute will correct these mistakes after I am gone." The members of the class were greatly disturbed by the lecture, saying that, if that were a correct interpretation, then the Bible might be made to mean anything on any subject. Of course, their teacher took advantage of Dr. Wilson's permission to set the class right "after he was gone." The reader can imagine the writer's surprise when he saw this article by Dr. Wilson on the same subject in CHRISTIAN FAITH AND LIFE.

The writer considers it a high honor to have the privilege of counting Dr. Clarence True Wilson among his friends, and he yields to no man in doing honor to Dr. Wilson for the heroic and efficient service that he has rendered in the field where he shines among the stars of the first magnitude in his unremitting war on the infamous liquor traffic. Truth, however, requires it to be said, that such methods of interpretation as he employs in his study of Isaiah 18 leave us without any "sure word of prophecy." It is incumbent on teachers of the Bible to point out clearly the errors in such destructive methods. It is evident that Dr. Wilson intends to honor Scripture and to emphasize the fact of inspiration. It can not be said too strongly, however, that just the opposite of such a result must follow such unfounded use of God's Holy Word.

### Principles of Interpretation of Prophecy

The article under consideration ignores all the essential *principles of the interpretation of prophecy.* He who would get at the meaning of Biblical prophecy must, first of all, just as nearly as possible, discover the exact historical position of the prophet.

Secondly, he must remember that Prophecy deals mainly with the persons and events of the times in which it was first uttered.

> The prophet was a power of God, a living messenger to kings, and peoples, and nations. He voiced God's message for the time, and hence we find the language of Old Testament prophecy full of allusions to contemporary events. Hence also the necessity of extensive and accurate historical knowledge in order to understand and explain the written productions of the ancient seers (*Biblical Hermeneutics.*—Terry, p.326).

Fairbairn (quoted by this same authority, p.316), adds:

> Prophecy can not even be rightly understood unless viewed in the relation to the order of the Divine dispensations, and its actual place in history.

Thirdly, the correct interpretation will be in harmony with the scope and plan of the prophet's book. That which

distorts his whole plan can not be a correct interpretation of inspired prophecy. And,

Fourthly, the interpreter must understand the usage and import of the prophet's words and symbols. Even a cursory reading of the article under review will reveal an entire absence of conformity to such essential principles and guides to correct interpretation.

### Isaiah's Historical Situation

Isaiah's prophetic ministry falls between the years 740 and 680 B.C. This was a period of intense activity on the part of three great nations—Assyria, Egypt and Judah, Israel also being active, but in a state of decline, during the early part of this period, and Assyria being in the ascendency. Three political parties were at strife for the place of leadership in Judah: the Assyrian, the Egyptian, and the Jehovah party, Israel being the leader of the latter.

In 745 B.C. Tiglath-pileser III started Assyria on a century of its greatest prosperity and power. In 727 he was succeeded by Shalmaneser V, who began the siege of Samaria, the capital of the Northern Kingdom, the Kingdom of Israel, in 724. In the latter part of 722 B.C. Shalmaneser died and was succeeded by his son, Sargon II, who accomplished the fall of Samaria within another month. He failed, however, to conquer Merodach-baladan and take Babylon in 721. The revolts in the West now demanded his very serious attention, and in 720 he swept the country from north to south, from Hamath to Gaza, winning a decisive victory over Egypt at Raphia in 719, a victory which was the occasion of Isaiah's prophecy in chapter 19.

In verse 2 Isaiah apparently refers to the chaotic conditions and civil war, which culminated in the establishing of the twenty-fifth dynasty of Egypt in 712 B.C., and in verse 4 he foretells the conquest and suffering of Egypt under the Assyrian kings, Esarhaddon in 671 and "the cruel lord and fierce king," Ashurbanipal, in 662. Ahaz had become tributary to Assyria, and now, by continuing the payment of tribute, Hezekiah seems to have escaped Assyria's wrath during this campaign.

In 717 Sargon ended the Eastern Empire of the Hittites at the battle of Carchemish, and in 715 he extended Assyrian sovereignty over Arabia and Seba, also for the first time forcing tribute from Egypt. The fear of Edom and Arabia seems to be the occasion of Isaiah's word in chapter 21:11-17.

The ostensible purpose of Merodach-baladan's embassy from Babylon was to felicitate Hezekiah on his recovery from a very serious illness (Is.38,39), but its real purpose probably was to sound out Hezekiah on the policy of an alliance with Babylon against the threatening power of Assyria. This hastened the Sargon-Sennacherib western campaign of 711 B.C. as recorded in Is.20:1 and 36:1, during which Sargon himself guarded the north, while he sent his Tartan to deal with rebellious Ashdod, and the Crown Prince, Sennacherib, to take Jerusalem. In this latter undertaking he failed, though he took many of the fortified cities of Judah. In this campaign Philistia, Moab, Edom and Judah were in alliance against Assyria.

During this period, Isaiah was in action with all his might—and that was not small, against the ruinous policy of depending upon any earthly power instead of depending wholly on Jehovah for defense. In chapter 20 he hurls all his force against alliance with Egypt. In chapter 22 he rebukes "the foreign temper of the frivolous inhabitants of Jerusalem, and in particular Shebna," the Prime Minister. He refers to breaches made in the walls of Jerusalem by Sennacherib (22:9), and the changes in the water supply of Jerusalem (22:9-11), including the Hezekiah conduit which contains the Siloam Inscription. There are many other references in Isaiah to the transactions of this period, including a warning to Moab (16:13, 14), previously made and now fulfilled.

Sargon II is dead in 705 B.C., Sennacherib is on the throne, and desperate military campaigns are just ahead. The excitement is intense along the western coast clear down into Egypt and even to Ethiopia, including all the Syrian and coast countries that had been making common cause against their powerful enemy, Assyria.

In this famous chapter, Isaiah 18, and in the more extended passages, 28:7-22:30, Isaiah insists that salvation is to be found, not in the Egyptians who are men, but now in Jehovah, and ultimately in the Righteous Messianic King. Egypt is thoroughly alarmed, as well she might be, for she had faced the great Assyrian power at Raphia in 719 to her sorrow. The Egyptian General then in command, Shabaka, is now the Pharaoh nearing the end of his reign, and the vigorous Ethiopian General, Taharka (note the reference to Ethiopia in Is.18:1), is in command of the Egyptian forces. Sargon has mastered his eastern foes, including especially Merodach-baladan and Babylon, and now he is ready to punish the league of Syrian states and his former vassals farther south, and it is only a question of a very brief time until his army will challenge the western situation.

### Meaning of Isaiah 18

Egypt is fully aroused to the danger of the situation. Some of her messengers (ambassadors, v.2) had reached Jerusalem for consultation looking to common action against the approaching enemy. Egypt, whose forces are in command of the Ethiopian General, Taharka, is calling more of his people, the powerful Ethiopians, to her standard. To these swift messengers, who skim rapidly up the Nile in papyrus boats that are light enough to be carried around the various cataracts, Isaiah calls (v.2), "Go, ye swift messengers," to the powerful Ethiopians. And then (v.3) to all the world who are near enough to note what is transpiring on this theatre of decisive action, the prophet cries for them to take note of what is going to happen when they see the Assyrian ensign on the Judean mountains and hear their terrible trumpet blast of war.

Isaiah calls upon them to take notice that it is not Egyptians or Ethiopians, but Jehovah Himself who will dispose of these same Assyrians when they attempt to take Jerusalem (Is.18:4-7). Jehovah is not excited, but He will be still and note what men are doing on the earth (v.4). The Assyrians think that conditions are favoring the ripening of their harvest of destruction (vs.4, 5). But before the blossom ripens into the fruit, Jehovah will cut off the sprigs and cut down the spreading branches (v.5)—that is, He will strike down the Assyrian forces, and leave their carcasses to the ravenous birds and beasts (v.6). If other generals took presents to the temples of gods believed by them to be the source of their victories or deliverance, and they did, little wonder is it that Taharka and his Egyptian-Ethiopian forces might be expected to send a present to the Temple of Jehovah on Mount Zion in grateful recognition of Jehovah's destruction of the Assyrian army at Pelusium on the border of Egypt—185,000 of them dead in a single night (2 Kings 19:35).

Such is the meaning of the 18th chapter of Isaiah, and such is its relation to the course of events in Judah and among the surrounding nations, as well as to the ministry and messages of the "King of Prophets" during these exceedingly critical hours. Isaiah holds the key position in this time when national destinies and the direction of the development of the Kingdom of God are at stake. He is mightily concerned with the danger from the most powerful and cruel army in the world at that time, if his people disregard his voice and put their trust in Egypt rather than in Jehovah. He is too seriously engaged to be concerned with Snake River, the Younghiogheny, the Castleman and Wills Creek. He has more important business just now.

In spite of Isaiah's efforts and Sar-

gon's campaigns, Hezekiah (apparently so involved by the intrigues of his officers of State during his all but fatal illness that it was difficult to extricate himself and his kingdom) yielded to the overtures from Egypt for an alliance against Assyria. Against this monstrous blunder, Isaiah hurls his terrific remonstrance in five woes (28:7-32:20).

Sennacherib's second campaign is on in 701 B.C. (2 Kings 18:14-16; 2 Chron. 32:1-8), which was followed by his third campaign in 698 B.C., the campaign which ended so disastrously in the loss of 185,000 of his soldiers at the hands of the angel of Jehovah in one night (2 Kings 18:17-19:37; 2 Chron.32:9-23; Is.36:2-37:38), according to the prophecy of Isaiah (18:5,6), as we have seen.

Jehovah did more than to bring the proud Assyrian to his knees—He brought him to his doom. From this terrible disaster at Pelusium on the border of Egypt, Sennacherib fled back in haste to his native Assyria, never to return, and to fall by the sword of two of his own sons. Isaiah 33 supplements chapter 18 in pronouncing woe upon the treacherous Assyrian, sets forth the elements of national stability and personal security, and prophesies the extension and blessings of Jehovah's gracious Messianic reign. In chapters 34 and 35 Isaiah contrasts the judgment of the nations with the "everlasting joy" of those who walk "the highway of holiness."

### Specific Answer to Dr. Wilson's Interpretation

The foregoing analysis of the true meaning of the 18th chapter of Isaiah, showing its historical relation to the events of the period and its place in the messages of Isaiah, might be considered a sufficient answer to any erroneous interpretation. Nevertheless, the case is not complete, till not all, but the major specific errors are pointed out and the true meaning in each case, of each word and phrase, is established.

To provide for a probable reference to America in prophecy, Dr. Wilson opens his article by saying, "Whenever God has a place in His providence for a man or a nation we would expect Him to have a place in His prophecy." Then we would expect Dr. Wilson to point out the prophetic reference to Paul, Washington, Lincoln, and Dr. Wilson himself, for surely God has had a place for each of these in His providence.

Dr. Wilson goes on to say that, unless "Isaiah was given a vision of America" in this 18th chapter, then this chapter "means nothing to any commentator, preacher or layman on earth. . . . No commentator has ever to my knowledge definitely stated to whom this chapter refers." And yet a little later he says, "Many commentators follow one another in applying this prophecy to Egypt." And again: "George Adam Smith in his two volume commentary on Isaiah passes it by with brief and inane words showing that he had no idea of its meaning. He could not apply it to anything or anybody." That is a very strange statement. This is what George Adam Smith says:

> An address to Ethiopia, land of a rustling of wings, land of many sails, whose messengers dart to and fro upon the rivers in their skiffs of reed. The prophet tells Ethiopia, cast into excitement by the news of the Assyrian advance, how Jehovah is resting quietly till the Assyrians be ripe for destruction. When the Ethiopians shall see His sudden miracle, they shall send their tribute to Jehovah of hosts, Mount Zion. It is difficult to know to which southward march of Assyria to ascribe this prophecy—Sargon's or Sennacherib's, for at the time of both of these an Ethiopian ruled Egypt.

There does not seem to be anything "inane" about these words, nor does Smith seem to have any uncertainty as to the proper meaning and application of the prophecy. One wonders what commentators Dr. Wilson consulted. We have seen what Smith says. Neither Delitzsch, Geikie, the Pulpit Commentary, Alexander, Whedon, Jamieson, Fausset and Brown, Sanders and Kent, Sampey nor Dreschler (as quoted by Delitzsch) is in any doubt, and all are in practical agreement as to the true meaning and application of these words of the inspired prophet.

On the last page of the article under nsideration Dr. Wilson admits that o nation is a subject of prophecy un- ss its national life is definitely con- ected with that of Israel." In order, erefore, to make America eligible for ention by Isaiah, Dr. Wilson insists at "the Jewish center is in the United ates." He says that there are 16,000,- 00 Jews in the world, 12,000,000 in the nited States, 6,000,000 in Greater New ork, and only 600,000 in Germany. If ese figures should prove to be correct, at would not change the proper inter- retation of Isaiah 18.

But Dr. Wilson does not give any au- nority for these figures. The only au- nority available as I write is "The New tandard Year Book" for 1933, which ives 10,000,000 Jews in Europe, 1,000- 00 in Asia, and only a little more than ,000,000 in the whole United States. With only one-fourth of the Jews in our ountry, this can hardly be considered he Jewish center yet. If he is correct in lacing 6,000,000 Jews in Greater New ork, then there are only 930,446 Amer- cans, Germans, Irish, Italians and all ther nationalities in that Metropolis of merica.

It certainly is a strained interpreta- ion, to make Isaiah's statement about a resent being brought by the Ethiopians o Mount Zion a prophecy of the Zionist novement of the present day and the estoration of the Jews to Jerusalem hrough the help and ships of the United States. Doubtless America has a great olace in the providential plan of God, ut it is not discovered to us in Isaiah 18.

### Hebrew Translations, "Rustling" or "Outstretched Wings"—Which?

Dr. Wilson translates the first part of verse one, "Ho to the land shadowed with wings," or literally, he adds, "with outstretched wings," neither of which is a happy translation of the Hebrew. The American Standard Version does give in the margin, "shadowing with wings," which is a possible translation, but not a probable one. The original word is *tselatsal.*

When the idea of shade, shadowing, covering or hovering over is to be expressed, the idea that Dr. Wilson would attribute to Isaiah's American eagle wings, another form is used: such as *tsel* in Ezek.17:23; 31:6; Dan.4:12; Ps. 121:5; 17:8—"in the shade of the branches," "under its shadow," "Jehovah is thy shade," "hide me under the shadow of Thy wings"; or *tsalal* in Ezek. 31:3, "shadowing" or "shade"; or *tselel* in Job 40:22, "the lotus-trees cover him with their shade"; or *telal* in Dan.4:12, "beasts had shadow under it."

But when Isaiah wished to speak of "the land of the rustling of wings," as he does in chapter 18:1, he used *tselatsal,* which means clatter, whirring, tingling, clinking, rustling, or, as Gesenius puts it in his Hebrew Lexicon, "the sound of wings."

Davies, in the "Student's Hebrew Lexicon," translates Isa.18:1, "land of the whirring of wings," and the plural of the same word in 2 Sam.6:5, "cymbals which make a loud clanging sound," and the same word in the singular in Deut.28:42, "a grasshopper, a cricket, from its stridulous sound" (*King James Version* and the *American Standard Version* have "locust"). And Feyerabend's Hebrew-English Pocket Dictionary gives the meaning as "a whirring; whirring insect, cricket, grasshopper; cymbal."

If Isaiah had wished to express Dr. Wilson's idea in this passage, he would not have been at loss for a word. He would have used, not *tselatsal,* but *natah,* which means to stretch or spread out. Indeed, in 31:3 Isaiah uses this very word, "Jehovah shall stretch out his hand." Or he might have used *kanaph,* the very word Dr. Wilson's translation would demand, which means "to project" or "stretch forth," as in Ex.25:20, "the cherubim shall spread out their wings."

*Tselatsal* also means "harpoon" or "fish-spears" (Job 41:7; Hebrew Bible, 40:31), from its meaning of rustling or clanging. Because of this meaning, some

scholars would make Isaiah's use of this word refer to the clanging arms of armies. The most commonly accepted meaning, however, is the rustling or whirring of the wings of the flies of Egypt and Ethiopia. This interpretation is given the more credence because of Isaiah making most fittingly the fly the symbol of Egypt and the bee the symbol of Assyria (Isa.7:18).

It seems, therefore, to be reasonably certain that *tselatsal* means, not shadowed, and certainly not outstretched, but rustling and clanging, and that the idea of outstretched is not in this verse at all. Thus does the American eagle disappear from Isaiah 18, together with Dr. Wilson's assurance in translating Hebrew: "The Hebrew is as clear as light, 'the land of outstretched wings' or 'shadowing with wings.'"

### "About a People Not Named—Not Yet Discovered"

In the "burdens" or "oracles" concerning various nations, Isaiah generally names the nation concerned. In chapter 18 Dr. Wilson does not find any name, but only a description, of the people who are the subject of Isaiah's message. He takes this fact to mean that Isaiah is speaking of a nation not yet discovered. Accordingly Dr. Wilson sets himself to discover a people, not then known, whose characteristics seem to be set forth in this chapter. Feeling that America is so important that its people could not have been overlooked by so great a prophet, and finding also that American characteristics seem to fit the descriptions found in this chapter, which they do not, Dr. Wilson reaches the conclusion that the subject of chapter 18 is The United States.

Of course, if he had followed the necessary principles of the interpretation of prophecy, he would have reached a very different conclusion. He makes "The burden of the wilderness of the sea" (21:1) to refer to the "nations of northern Europe," instead of to Babylon (21:9), and, properly, "The burden of the valley of vision" (22:1) to refer to Palestine, or, better, to Jerusalem and Judah (22:8-11).

But why did he not make one or both of these (21:1; 22:1), or 21:11 and 30:6 to refer to America, or some other land, as he makes Ezek.38:13 to refer to the British Empire and her colonies? Just as 21:11 makes it clear that "Dumah" is Edom, and 22:8-11 makes it evident that "The burden of the valley of vision" (22:1) refers to Jerusalem and Judah, so does Isa.18:1 make it equally certain that Ethiopia at least is one of the nations involved in the message of chapter 18, and the historical situation, together with the words and symbols used by the prophet, makes it equally certain that Egypt, Palestine and Assyria are included also.

### "Beyond the Rivers of Ethiopia"

"'Beyond' in Hebrew means 'west,'" says Dr. Wilson, and, he adds, "the words," "beyond the rivers of Ethiopia," "can apply to no other land on the earth but the United States of America." The Hebrew word, *me'eber*, does sometimes mean the regions towards the west, as it may also refer to the north or the south. Its real meaning is, "the region on the other side," "situated to the east of Jordan" (Gesenius); "mostly for Palestine lying on the east of Jordan" (*Student's Hebrew Lexicon*); "usually means the east" (Strong's *"Exhaustive Concordance"*).

Deuteronomy 4:41 says "beyond the Jordan toward the sunrising," and in Palestine, just as in America, the sun rose in the east. In Joshua 9:10 "beyond the Jordan" means the east side. All of which demonstrates that "beyond" in Hebrew does not always, or even generally, mean "west." Zephaniah 3:10 uses the expression, "from beyond the rivers of Ethiopia" (the same as in Isa.18:1) and the *Pulpit Commentary* adds, "that is, from the distant south." The word from the "west" in Hebrew is not *me'eber* (beyond), but *yam* or *ma'arab*

### Egypt, Ambassadors, and the Sea

Egypt today properly may be spoken as "comparatively an insignificant country"; but that would not apply between 4,000 and 525 B.C. In the days of Isaiah, Egypt was second only to the mightiest nation in the world, the Assyrian, and, though it did not send its ambassadors to all the world with which the America of the twentieth century A.D. has diplomatic relations, it doubtless was as widely represented by its ambassadors as was the custom in those days among first class powers.

However, "ambassadors" in this verse refers to a very special occasion, to a particular embassy with an urgent message in a critical hour, sent by one people to another, by Egypt, first of all apparently to Jerusalem, and then to Ethiopia. These ambassadors of Isa.18:1 do not refer to two and a half million soldiers sent by America after the Kaiser, but they were concerned with a much more immediately dangerous situation, the approach of the mighty and exceedingly cruel Assyrian.

Neither does "the sea" in this verse refer to "the seven seas" over which modern ocean liners carry American ambassadors to their several destinations; but, as in Nahum 3:8, the sea here means the Nile, the "rampart" of Egypt "that was situate among the rivers" and canals, "that had the waters round about her, and her wall was of the sea. Ethiopia and Egypt were her strength." "Vessels of papyrus" were at home on the Nile and its tributaries.

### The Baby Moses in a Modern Steamboat

According to Dr. Wilson's Hebrew, "a vessel of papyrus" is a "water-drinking vessel," "a water-drinking vessel is a steamboat," "vessels of papyrus upon the waters" (he inserts the word "great," "great waters") "is a picture of the ocean liner on all the seven seas," and "The fact of the case is," he goes on, "that Isaiah was looking down the ages and seeing the time when America was exercising a controlling power throughout the world by sending all its ambassadors and its soldiers and its sailors by water-drinking vessels, ocean liners, a vessel that drinks up water and makes steam to propel it on all the waters of the world!" (That exclamation point is well taken.)

"Here is a prophecy," he continues, about America which had its striking fulfillment in 1917-18 when America sent over two and a half million people, even in water-drinking vessels upon the great waters, across the Atlantic. This prophecy cannot be applied to any race or nation on earth except to the United States in her action in the late war against Germany for the welfare of the race.

This certainly is a fearfully and wonderfully constructed piece of Biblical interpretation. Compare Isa.18:2 with Ex. 2:3, and note that papyrus (bulrushes) is the translation of the same Hebrew word in both passages, so that, according to Dr. Wilson's Hebrew, Ex.2:3 should read, "the mother of the baby Moses took for him an arm of a steamboat, an ocean liner, and daubed it with bitumen and with pitch; and she put the child (Moses) therein, and laid it (the ocean liner!) in the flags by the river's brink." If the Bible lends itself to such interpretation as this, what answer can we make to any infidel who laughs at our supposedly sacred Scriptures?

### "A Nation That Meteth Out and Treadeth Down"

According to Herodotus the Ethiopians were a people "tall and smooth," so that we do not need to follow Dr. Wilson in finding this description only among the Americans. Neither do we need to join in his boast, that Isaiah saw that "we (Americans) will never be conquered" (Babylon and Rome could indulge in such boasts, but that did not prevent their doom), in order to arrive at the true meaning of the phrase, "a people terrible from their beginning onward." "Onward" does not mean "onward to the end of the ages," that is, forever, as Dr. Wilson would have us believe.

When Samuel directed Saul, "Go on forward from thence, and thou shalt

come to the oak of Tabor" (1 Sam.10:3), he used the same word for "forward" that Isaiah uses here for "onward," *haleah,* but he did not mean that Saul should go on forever or to the end of the ages. "From their beginning onward" probably means only from the beginning to the end of the Ethiopian dynasty in Egypt, or from the beginning to the end of the immediate relationship of the Ethiopians to Israel, from Piankhi to Taharka; or he may include the Egyptian invasion of Judah under Shishak (including Ethiopians), which gave Israel sufficient reason to think of the Egyptians and Ethiopians as "terrible from their beginning onward" (2 Chron. 12:1-10).

Dr. Wilson thinks that "a nation that meteth out and treadeth down" means "a land measured out by lines under the feet," and that Isaiah thus foretells the action of the United States Congress in passing a law for the surveying of our Country in mile square sections. If this is correct, then certainly in those stirring and critical hours of Assyrian invasion Isaiah was engaged in pretty small business. "Meteth out" is the translation of the Hebrew *quav-quav,* which comes from *qäv,* meaning a cord for measuring, which again comes from *qavah,* meaning to bind together by twisting, and hence to make strong. Thus the word *qäv* comes to mean might or prowess, and hence "a nation that meteth out" is a strong nation, which, of course, it must be if it is to mete out and tread down the land of other nations.

The Ethiopians had been doing this very thing for lower Egypt. Gesenius translates *qavah,* "properly, like the Arabic, to twist, to bind—hence to be strong, robust"; and he renders Isa.18:2 "a very strong nation—the repetition increases the force."

Delitzsch comments: "They are to go to a powerful people which will not be the prey of Assyrians." The Ethiopian Piankhi had conquered Lower Egypt, and his brother, Shabaka, who succeeded him, established Ethiopian supremacy and founded the 25th Dynasty. Speaking of the very period of the times of Isaiah which we are studying, Breasted (*A History of the Ancient Egyptians,*p.374) says:

> Appreciating the serious danger of Assyria's presence on his very borders, Shabaka immediately sent his agents ("ambassadors" of Isa. 18:2) among the Syro-Palestinian states to excite them to revolt. In Philistia, Judah, Moab and Edom he promised the vassals of Assyria support in rebellion against their Ninevite suzerain. . . . Only in Judah did the prophet-statesman, Isaiah, foresee the futility of depending upon Egypt, and the final catastrophe which should overtake her at the hands of Assyria.

Thus we see that Isaiah describes in this chapter the events just as they occurred in his historical situation: the Ethiopian ruler of Egypt, Shabaka, or his successor Shabataka (depending on the exact date of the invasion referred to), with the Ethiopian General (and future Pharaoh of Egypt) Taharka in command of the Egyptian forces, sends ambassadors to Jerusalem to arrange an alliance against Assyria.

Isaiah, who is the leader of the Jehovah Party, not the Egyptian, tells these ambassadors to go back home and send for the powerful Ethiopians, and that even then it will not be Egyptians or Ethiopians who will be the safeguard against the approaching and threatening enemy, but Jehovah Himself will bring the haughty Assyrian to his knees and send him back home. The reduplicated form, *qav-qav,* does not mean measuring, but rather powerful, so that "a nation that meteth out and treadeth down" means a powerful nation treading under foot its enemies. It has nothing whatever to do with United States surveyors surveying America into mile square sections.

### "Whose Land the Rivers Divide"

Dr. Wilson's Hebrew here reads, "Whose land the rivers quarter," a translation which seems to be based on the relative positions of the American rivers and creeks—the Columbia, Mis-

ssippi, Snake, Missouri, Ohio, Mo-
ngahela, Younghiogheny, Castleman,
ills, and the Potomac, and not on the
ebrew of Isaiah. The word used here,
za, is not translated "quarter" any-
here in the Bible. The *Pulpit Com-
entary* translates here, "whose land
vers despoil," adding this comment:

he deposit of mud which fertilizes Egypt is
ashed by the rivers from Ethiopia, which is
us constantly losing large quantities of rich
il.

This is a perfectly possible transla-
on, but it is not probable here, because
is not in harmony with the context,
hich speaks in complimentary terms
Ethiopia. The lexicons are more ac-
rate here. Strong translates, "cleave."
esenius: "to cut in pieces, divide. Isa.
8:2, whose land the rivers divide, sig-
ifies Ethiopia." The Student's: "to cut
p, divide, referring to Ethiopia as di-
ided up by rivers." Feyerabend: "to cut
rough, flow through," which is in har-
ony with Delitzsch: "We do not take
aza in the sense of *diripere* (despoil),
ut in the sense of *findere* (to divide)."
here is no suggestion of such an idea
s "quarter" in the text.

### "Look Out For America"

"Now comes a prophetic word more
tartling than any yet," says Dr. Wilson,
uoting Isa.18:3. "All ye inhabitants of
he world and ye dwellers on the earth,
when an ensign is lifted up on the moun-
ains see ye, and when the trumpet is
lown, hear ye." Dr. Wilson goes on:
"Whenever this people (Americans)
lisplays its flag and sounds the bugle
f war, take notice, world." Let the
eader put himself back as one of the
ews in Jerusalem at the time when
saiah speaks the message recorded in
hapter 18 and for some months imme-
iately following. The mightiest and
most cruel army in the world is about
o invade the West. Excited and dis-
ressed, Egypt sends ambassadors to
Jerusalem seeking an alliance against
he Assyrian forces. Isaiah says to these
ambassadors, Go back home, speed away
in your vessels of papyrus up the Nile
to your powerful Ethiopian friends; but, as for us, we will continue to trust in Jehovah, who quietly will await the maturing of the Assyrian plans and then suddenly cut them down and leave their carcasses to the birds of the mountains and the beasts of the earth.

A little later the Assyrian army is on the march. Syria and Samaria have been passed. The watchers on the walls of Jerusalem see the Assyrian ensign on the mountains of Judea as their trumpet blast of war strikes terror to the hearts of the inhabitants of the Holy City. Their Egyptian-Ethiopian allies are far away in Egypt. Read the record in II Kings 18:13—19:37 and parallel passages. The Rabshakeh and his fellow Assyrian officers have come with a great army unto Jerusalem below the wall on which Eliakim the Prime Minister and other Jewish officers stand to hear the demand of the Assyrian king for their surrender. The Rabshakeh speaks:

> Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this whereon thou trustest? Thou trustest upon the staff of this bruised reed, even upon Egypt. Let not Hezekiah deceive you; for he will not be able to deliver you out of the hand of the king of Assyria. Hearken not unto Hezekiah, when he persuadeth you, saying, Jehovah will deliver us. . . He wrote also letters to rail on Jehovah the God of Israel and to speak against him. And when Hezekiah heard it he rent his clothes and covered himself with sackcloth, and went into the House of Jehovah, and spread the letter before Jehovah, and prayed, and he sent unto Isaiah the prophet.

That was a serious moment, a tense and terrible hour. Isaiah, as Jehovah's Divinely commissioned spokesman, carried a heavy weight of responsibility. The destiny of the Chosen People, through whom the Christ was to come for world redemption, was at stake. What shall the prophet of God say in such an hour? We know what he did say in chapter 18 and in this crisis of a few months later.

But suppose that Dr. Wilson's interpretation is correct. Listen for the prophet's word: "Take notice, world!

Look out for America!" No! Such an interpretation is a violation of that fundamental principle, that prophecy is unintelligible apart from taking into account the historical situation of the prophet.

Isaiah was not concerned with the impossibility of "the combined armies of the world" giving "their horses a drink out of our Missouri, Mississippi or Ohio rivers in a trial of a thousand years." He was concerned that the Assyrian army should not get a drink out of the Pool of Siloam. Isaiah was not concerned with President Wilson's war messages, the League of Nations, the adjustments of the Treaty of Versailles—neither did he see "our armies throwing the deciding factor into the great war and the head of our nation" as "the one man in the providence of God to dictate terms of agreement for the nations in a world-wide compact."

In the light of the historical facts, how beside the mark does this statement appear:

> The fulfillment of this Scripture through what has transpired in our recent wars with Spain, and later with Germany, is so perfect a fulfillment of prophecy that it is impossible to misconstrue it or to apply it to any other people.

We have seen its true application to a very different people. Perhaps the most unfortunate statement in Dr. Wilson's article is the following: "Here is the evidence of an infinite mind and the proof of a spiritual vision that sees all nations heeding the voice of the United States. Who told Isaiah this?" The answer, of course, is, no one. If this is evidence of an infinite mind, then we might as well admit, with a recent author, that "the question of questions respecting re ligion today is, Can We Still Believe i God?" Such reckless misinterpretatio of prophecy makes prophecy, our Bibl and our holy religion a laughing stoc among unbelievers rather than an ev dence of an Infinite Mind inspirin prophecy.

### "That He That Readeth It May Run"

There are several other erroneous ap plications of this chapter of Isaiah' prophecy in Dr. Wilson's article; bu these will find their sufficient explana tion in the exposition of the chapter a ready given, and, therefore, I pass ther by. It is well, however, to call attentio to the common misreading of Hab.2:2 which Dr. Wilson unfortunately has a lowed himself to follow. The passag does not say, "that he who runs ma read," but "that he that readeth it ma run (that he may run that readeth it)'

Dr. Wilson and others miss entirel the prophet's meaning. The book of Jo is not here under discussion. But I com mend to Dr. Wilson's consideration th question as to whether Elihu was prophet of God. The solution of thi problem will help to illuminate one o two more principles of Biblical inter pretation.

Dr. Wilson knows that I admire and hono him as a friend, for his works' sake, and fo his profound belief in Holy Scripture. Th article I am criticizing bears continuous ev dence to his faith in the Bible as the author tatively inspired Word of God. What I a concerned for is, that the friends of the Bibl shall not betray their cause by a false and ir defensible interpretation of the Scripture that can not be sustained before the high tr bunal of reason and Biblical scholarshi Prophecy, properly interpreted, does give cor vincing evidence of an Infinite Mind in th universe and in the Bible.

# Prophecy and the United States

REVEREND G. L. YOUNG

PROPHECY is a very important part of Divine revelation. Indeed, a large part of the Bible is what may be termed prophetic. Some of these prophetic utterances are literal and fairl plain, and their fulfilment is readil searched out. In such cases they fur nish strong testimonial to the truth an

vinity of the Holy Scriptures, as well strong encouragement to believers. her prophecies, however, are, in vary- g degree and for a variety of reasons, ore or less obscure. This may be be- use of their figurative or symbolic aracter, some obscurity or ambiguity language, some doubtful or even baf- ng Orientalism, some lack of knowl- ge of attendant circumstances, etc. his uncertainty of theirs is illustrated the conflicting views taken and the scordant applications made.

We think a striking example of this seen in the October, 1934, number of HRISTIAN FAITH AND LIFE, in the ar- cle entitled "The United States in rophecy." Able and conscientious as e writer assuredly is, it yet looks as ough he had presented an exposition Isa. 18 that will not stand the light searching investigation. Though we ave been somewhat acquainted with the eneral position for some forty years, e never yet have seen anything to ake us think it at all a correct exposi- on of Isa. 18. And we still hold that e somewhat fascinating view taken ay not only be misleading, but even jurious and ultimately disappointing; kely, indeed, to do much more harm an good. Indeed, were it not for the norable name of the writer of the ar- cle, we might surmise it to be but one ore of those numerous articles on rophecy where the wish is father to e thought, where eisegesis is substi- uted for exegesis, and where unwar- anted conclusions, advocated with posi- ve assurance, do so much to injure the ery cause they are intended to aid.

We wish we had time to dissect the ntire article and exhibit what we deem be its unwarranted conclusions. We ubmit but two or three. The first oncerns:

### Geographical Location

In making the United States to be the ountry intended in Isa. 18:1, by the erm "beyond the rivers of Ethiopia," t is declared: "'Beyond' in Hebrew meant 'west' . . . 'Before' meant east, 'behind' or 'beyond' meant west. . . . Throw a line from Jerusalem beyond the rivers of Ethiopia and it will run over northern Africa due west and you will strike no country till you strike America" (p. 273).

But note: (1) Such a line would *not* run "due west." It practically would not run west at all. (2) It would not "run over northern Africa" at all. In fact, it would not strike anywhere near northern Africa. (3) Such a line would run much more nearly due *south* than it would *west*. It would run to the eastward of the Sinai peninsula, hit the Red Sea and strike into Africa hundreds of miles south of Jerusalem, though slightly to the west of it. (4) If extended "beyond" Ethiopia proper in the same direction, it would go downward through the remaining length of Africa and come out—well, not so very far from the Cape of Good Hope. This is a simple geographical fact. This prophecy, therefore, has no reference to "a nation that was *west* of Africa." So far as this "line" argument is concerned, we must negative the assertion: "The words can apply to no other land on the earth but the United States of America." The simple fact is that a line from Jerusalem extended "beyond" Ethiopia does not point this way at all. It would come nearer striking the South Pole than it would "the coasts of South Carolina and Georgia." This is sure.

### The "Beyond" Argument

Instead of "beyond" in Hebrew meaning west, it does not necessarily do so any more than it means east. In Neh. 2:7, 9, *e.g.*, it means west; but in some passages it means the exact opposite. In Isa.7:20 "beyond the river" refers to Assyria. In 2 Sam.10:16 and 1 Chron.19:16 the phrase signifies east of the Euphrates. Even as early as Joshua's time the countries east of the Jordan were designated by the term "beyond Jordan," as in Josh.9:10. In Josh.12:1 we have "the land beyond the Jordan toward the sunrising"; while in 13:8 and 18:7, it is

"beyond the Jordan eastward." The term therefore is not restricted to the west, nor does it predominantly look that way.

### Water Drinking Vessels

In Isa.18:2 the Authorized Version refers to "vessels of bulrushes." Orelli renders it "reed-barks" and G. A. Smith "vessels of reeds." By Kay, the Revised Version and the Jewish Bible it is rendered "vessels of papyrus." In Smith's Bible Dictionary, Houghton says that the word "without doubt denotes the celebrated paper-reed of the ancients, a plant of the Sedge family." As to the generic representation of this word *gome*, G. E. Post would give sedge, of which he says the papyrus is the largest and finest, its culms being 10 to 15 feet high and two to three inches thick at the base. As, however, none of these renderings fit into the passage when it is made to refer to the United States, there is substituted the rendering, "water drinking vessels:" made to signify the modern steamboat!

Now, though the word comes from a root signifying to *absorb* (drink or swallow), yet in the Bible it is applied to the reed, flag or papyrus; so-called, we are told, from its porosity. As the word is employed in the Bible but four times, we note its other uses. In Ex.2:3 the rendering is "ark of *bulrushes*" (Revised Version margin, "That is, *papyrus*"). According to the new translation, however, instead of Moses' mother preparing for him an ark of papyrus reeds, she prepared for him a "*water drinking vessel.*" No wonder that, before placing her infant in it, she "daubed it with slime and with pitch." In Isa.35:7, instead of there being "grass (or a court) with reeds and *rushes*," we would have "grass with reeds and *water drinkers.*" Job 8:11, instead of asking, "Can the *rush* grow up without mire?" would ask, "Can the *water drinker* grow up without mire?"

It looks as though the "water drinking" rendering will have to be abandoned —unless one is pre-determined to insist on that idea.

## Whence Came Beauty?

W. M. YOUNG, Sc.D.,D.D.

A beautiful valley lies over the hills,
Adown where the sunsets glow;
There is beauty in rivers and beauty in rills,
And beauty in sunshine and snow.

But beauty, ah, beauty, and where were you born?
And who put your glory on high?
Who planted you deep with the wheat and the corn,
And lifted you up in the sky?

When fire-mist was floating in oceans of space,
If nothing but matter was there,
Who gave to the rainbow its beautiful grace,
And painted the landscape so fair?

They say that the rocks and the mountains are rea
Realties cumber our way;
Men worship the things that they see and they feel,
And strive for the things that decay.

But reality rests in the things of the soul,
More precious than silver and gold,
And love is as real as the planets that roll,
For Christ is the Rock that will hold.

Out of nothing comes nothing, the scientists say,
And chaos was born before light;
Then whence came the beauty of yon milky-way,
Why is it revealed to my sight?

The fool in his heart, he hath said there is none,
No God in this beautiful world;
Material majesty sat on the throne,
When beauty from darkness was hurled.

But God is the author of beauty and love,
And love is the nature of God,
For the beauty below and the beauty above
Are as real as the sun and the sod.

*Buffalo, New York.*

## Cause and Effect

WILLIAM OLNEY, LONDON

If I remain still spiritually dead,
With no delight in anything Divine;
In such a state true faith is never bred:
The indwelling of the Christ cannot be mine.
But when the Spirit wakes the soul to prayer,
And answers with His vitalizing grace;
Faith will spring, like a flower Heavenly fair,
And cleansing Blood will all sin's stains erase.

## The Common Problem

The common problem—yours, mine, everyone's—
Is not to fancy what were fair in life
Provided it could be; but, finding first
What may be, then find how to make it fair
Up to our means—a very different thing!
My business is not to remake myself
But make the absolute best of what God made.

*Robert Browning*

# For Your Scrap Book

## The Thinker

ROY TALMAGE BRUMBAUGH, D.D.

QUESTION! I would confront you with the sign of the interrogation. would bring you face to face with vital question. Are you ready for the estion? Question! *Do you think?* You reply at once, "Think? Of course hink." The bee is a honey-making in-t, the beaver is a dam-building ani-l, and man thinks that he is a think-g creature. But is he? Most folk look on the mind as a psychological self-arter.

Man imagines that ideas and opinions me forth spontaneously; and that thout effort. But they do not. From nence then come prevailing opinions? om the minds of the few who think. nd the others? Oh, they merely repeat e cant of those who exercise their ought apparatus. That is imitation, nd imitation is paralyzing.

This is the reason for the almost uni-rsal disease of mental apoplexy. The eat majority of the human race go bbling down the highway of life on rrowed crutches. Vast numbers are oorly equipped mentally, simply be-use they wear ready to utter ideas; nd these fit about as well as a bargain-unter suit of clothes.

Make up your mind! "I do," you say. es, you do! You make up your mind s you make up your bed. Someone else akes it up for you. Men take their deas like their food, ready to serve, oked to order, and then wonder why ey suffer from mental indigestion—under-nourishment.

### Politically Thoughtless

A political experiment is proposed. At nce the nation takes sides. How? Along ectional, class, or party lines, usually. s though every Republican thinking the thing through would come to the same conclusion. As though every Democrat thinking independently would arrive at the same terminal station. America needs thinkers. If there were one hundred million thinkers in "the land of the free and the home of the brave" rather than a few thousand there would be fewer profiteering plutocrats and not so many treacherous labor leaders sucking the life blood out of the heart of the honest working man.

You ask a man, "Whom do you favor for mayor?" He replies, "I haven't read the morning newspaper yet." The probabilities are that, right or wrong, he'll support the man backed by the paper he reads.

### Religiously Thoughtless

A religionist equipped with a vivid imagination dines late. Midnight lobster plays strange pranks. The brain is swept with storm. Wild mares gallop through the night. Brainstorm and nightmare call for interpretation. An ecclesiastical meaning is put upon a nightmare, and then thousands of the unthinking follow the interpretation thereof into the valley of doubt. Are not the most folk cultists, denominationalists, or what not, because of expediency, inheritance, or drift, rather than because they arrived at a definite conclusion thoughtfully, and then acted accordingly?

"Which side are you taking in the present controversy?" you ask a man. "I haven't been to church recently," is the usual answer. With the aid of the pulpit, press and platform, we become adjusted, only to find that frequently we need re-adjustment.

The mind lifts us heights above the brute.

An elephant has broad shoulders and is mighty in limb. He can out-lift and

out-carry a man. Man, however, thinks, and behold the freight car carrying tons more than the strongest elephant, and that at the rate of many miles per hour. The horse is swifter than man. But man uses what the horse does not possess, thought machinery, and lo! the auto that will out-distance the fastest horse in a few minutes. The eagle can fly. Man cannot. But man uses his mind and we see him cavorting through the heavens in a winged machine which soars higher and flies faster than the strongest monarch of the skies. Fish can out-swim man. But man thinks, and lo! the submarine that will out-dive, out-swim and out-fish the denizens of the deep. The mind makes man king over all creation; with it he has captured the spirit of the elements, making the wind and lightning carry his person and lug his baggage.

### The Thinker Is Supreme Among Men

They who work with their heads hold sceptre over them who labor with their hands. This might be a dangerous thing to say in a republic, but it is true. The thinker is one of the world's strong men. He holds up many weak humans on his powerful shoulders. If thinking makes men so powerful, why then do not more men think? For two reasons.

1. *The brain is naturally lazy.*

The mind is sluggard. Edison was right when he said, "Man will resort to any expedient to avoid the labor of thinking." Men would rather jump at conclusions than plod down the dusty pike step after step. It's much more exciting, and so much easier. If you would think, you must gather the facts, sift and classify the data, weigh the evidence and then draw your own conclusions. That takes time and requires effort. If you would think, realize that you are sentencing yourself to years of hard labor. It requires more effort to produce mental sweat than mere physical perspiration.

2. *Thinking requires courage.*

If you think and would carry out the process to its logical conclusion, you will find yourself leaving the rut of prevailing opinion and many of the customs of your contemporaries. Think, and you will have to blaze a trail through forests primeval and sail over unfrequented seas. Think, and you'll have to breast the current, rowing against wind and tide and that requires courage.

Christ spake as never man spake. He spake as never man spake because He thought as never man thought. He was the original thinker supreme. And the result? They crucified Him. Think, my friend, but be prepared for abuse and distrust.

### Think Right

Perverse thinking has wrought much destruction. It has devastated acres, brought kings low and made graveyards of fields of golden promise. Nebuchadnezzar thought, but he thought wrong and Babylon the beautiful crumbled into an ugly mass of dust and ashes.

Napoleon thought, but he thought wrong, and his mental bias led him and his followers into the depths of immeasurable agony. Voltaire thought, but he thought wrong, hanging the crepe of hopelessness on the doorknob of a continent.

"Out of the heart are the issues of life." "As a man thinketh in his heart so is he."

Think, but be careful what you think!

Think *not*—

### Evil Thoughts

Bad thoughts make a bad man. The man behind prison bars first thought the crime through. Back of the act, the thought. Wring the neck of those evil birds that would make a foul smelling cage of your mind. Drive out the thoughts that smell of sulphur, lest destructive thoughts lead you into the Slough of Presumptuous Sin.

Think *not*—

### Proud Thoughts

The twentieth-century man would be ludicrous in appearance if not so pathetic. His chest is inflated to the proportions of a balloon. Elbows recede

m his mammoth bosom in grand hau-
r. He has developed a swagger, an
an roll, that would make a sailor
een with envy. The emphasis of his
is on the personal equation. His vo-
ulary is punctured with repetitious
: I, I, I. The I's seem to have it.

Think proud thoughts and some day
u'll collapse like a punctured balloon
d that without a sound. Pride threw
anointed cherub out of heaven and
ade of him a devil who shall spend
ernity in hell. "Pride goeth before de-
ruction and a haughty spirit before a
ll." Humble yourself before God. Walk
nfidently, but walk meekly.

Think *not*—

### Murmuring Thoughts

Approach some folk and you'll hear a
ise like the surf beat of many waters,
like the sighing of sad winds as they
ass through mournful pines. "How's
usiness?" "Awful!" "But you said that
st year." "Yes, but it's worse this
ear." "By the way, how much did you
ear last month?" "What $873.00? And
et you call business bad! Times always
ard, eh? Nothing ever right." Poor
llow!

Turn to that woman with the question,
How do you feel?" "I'm on the verge
the grave." "But you look well."
Maybe I do, but if you had this distress-
g headache, you'd scream."

I know of a woman thus afflicted who
ad a husband. She had ailed for many
day. The husband was taken sick. He
as ill, nigh unto death. The wife
ursed him. All her thoughts were con-
entrated on him. And the result? She
orgot all about herself and her supposed
ilments; and stepped about like a school
irl. But the husband recovered—unfor-
unately for her. The responsibility
one, she again began to think of her
lleged pains and the poor woman has
een in misery ever since. Some day
he'll die—of *thought*.

God probably intended that men
hould use vinegar, but not on a dispo-
ition. Sigh, grunt and moan continually, and you'll most likely turn into a perpetual groan, making not only yourself but those about you dismal with your weeping and wailing. Cheer up, the days are bright and fair. "Rejoice in the Lord alway."

Think *not*—

### Hammer Thoughts

What kind are they? You know; knock! knock! Women with time on their hands gather together for an afternoon over the teacups. As soon as all are comfortably seated, the anvil chorus begins. Before the clock strikes five, all the women of their acquaintance, *not present*, are battered out of shape. This practice is not limited to the fair sex either.

Think hammer thoughts and you will turn into a hammer. Remember that although the anvil will not wear out, the hammer will. Then, too, hammers sometimes lose their heads.

Think *not*—

### Snake Thoughts

—These are the thoughts that creep out from under the shadows, leap upon their victim, drive their fangs deep into the arm of flesh, sending the venom of vituperation through the veins of character. When morning comes another reputation is found cold and stark.

Think serpent thoughts and you will turn into a reptile. The destiny of a reptile personality is an eternal creep through the swamps of unceasing woe.

Think *not*—

### Wandering Thoughts

The preacher often sees faces before him conspicuous because of the blank expression found thereon. What is the trouble? Bell out of order? No! Nobody home. Present in body, but absent in mind. Thoughts are wandering through space, flivvering through an open country, attending to tomorrow's business, busy with today's chores.

Concentration of thought is necessary to achievement. Without mental focus there can be no depth. Think wandering

thoughts and like the shallow brook you'll babble in scatter-brained verboseness forever.

If I then should not think thoughts such as the above, what shall I think? Turn to Phil.4:8 and you will find antique furnishings for your mental palace. People your brain with such subjects and verily you shall fulfill the law of Christ.

### Think on Things True

Facts are frequently sordid. Truth is like God from whence it comes, pure, "tried in a furnace of earth, purified seven times."

Things true are things real rather than things that seem real: substance, not shadow.

"Worship the Lord in the beauty of holiness." Real beauty is holiness. Think on holiness, on God, heaven, the soul, immortality, for only such things are really true.

### Think on Things Lovely

The roses that blush in summer, the palpitating landscape, the trees laughing in the breeze, the exquisite tracery of sculpturing, the stained glass windows of a St. Paul, flowered themes in bloodstone, inscriptions in mosaics of precious stones, the amiable tabernacles of God, the "forget-me-nots of the angels" that twinkle in the Garden of God, the voices of reborn men and women as they "Praise God from Whom all blessings flow." Think on these things and verily you shall become like them.

### Think on Things Just

Few are fair. Man may be just toward man and yet cold, heartless, Satanic. Exactitude maneuvered manward is only superficial. Someone has said that the reason for the present disquietude in society is man's lack of faith in man. Man distrusts man because he distrusts God. Not until man believes Christ and in Christ will he believe in man and trust man. Until a man is just toward God he will not be just toward his fellows. Whatsoever things are really just, think on these things.

### Think on Things of Good Report

Not slander, gossip, evil speaking, th things that glide so easily through th sylvan glades of the mind, but think o things of "fine voice," good speech things winsome, constructive, pleasar and helpful.

Where might all these thoughts b found? In Christ! He is pure: "of pure eye than to behold iniquity." He is th One all-together lovely. He is the Truth Every virtue breathes home air in H presence.

How shall I think Christ? Receiv Him as your Saviour from sin. Crow Him the Lord of your life. Study th Bible daily. Pray without ceasing. Fo low His thoughts in the heavens abov and in the earth beneath. Look upon th activities of men through His eyes. Ge His viewpoint. Think Christ and yo will become like Him so that "Th friends in thy conduct His likeness sha see." Think upon Him in the morning "When the day is breaking and the sun light through the shadows and darkness is stealing." Think on Him at noontid as the Sun of Righteousness risen wit healing in His wings. Think on Hi when "fast falls the eventide." Meditat on Him in the night watches.

Think on Christ and you will find en trance into the Holy of Holies. Thin Christ and hearing the music of th spheres you will join "in the song wit sweet accord and thus surround th throne." Think Christ and you will fin a hiding place in the Rock of Ages Think Christ and you will be able t "soar to worlds unknown and behol Him on His throne."

Not to think on Him is fatal. The Lor said, "Israel will not consider" and suc den destruction came upon her. Chris says, "Come, let us reason together though your sins be as scarlet, they sha be as white as snow," but man will no believe that "without the shedding o blood there is no remission" and so per ishes in his sins.

Speed on, oh stars of thought." ow sweet is zealous contemplation." nk, but in the name of the Lord who ght you, *think right*. Step into Christ faith. In Christ think. The man who can say in sincerity and in truth, "for me to think is Christ," can also say: "for me to live is Christ."

Think! *Think right! Think Christ!*

*Tacoma, Washington.*

# The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A.,D.D.

## A Christian Manifesto

### An Estimate of Edwin Lewis' Great Book

BISHOP BRENTON T. BADLEY, D.D.,LL.D.
Methodist Episcopal Area, Bombay, India

DOCTOR Edwin Lewis, of Drew University, has done the "impossible,"—he has written a book hich, according to the statement of his blishers, "cuts sharply across most the accepted thinking of our time"; d yet he carries conviction through appeal to both intellect and heart that nnot be resisted. The keenness, both insight and expression, that characrized Borden P. Bowne is manifest in ery chapter of *A Christian Manifesto*. et there is a warmth and persuasiveess in these pages that touch the heart nd kindle the emotions in a way to ake one feel that this book has welled from a deep, spiritual life, from an perience that has touched the ultiate things of the realm of Christ. To ose who have tired of reading "theolgy," and to those who have been earied, as was Dr. Lewis himself, with e attempts to dodge the central facts the Christian life, and with efforts replace them with the paltry substiites of mere logic and so-called scienfic research, this book has an inspiraon and encouragement too great to put nto words.

#### Standing for the Supernatural

HUMAN self-sufficiency," exclaims Dr. Lewis, "is almost an axiom of oday's thinking," and in this thought we have an indication of the way in which this scholar and famous theologian has determined to lead on and up to the true "supernatural." But one soon finds that Lewis is not launching out into some uncharted realm of mysticism, and resorting to exhortation and emotional appeal rather than holding all to the test of unyielding reason. It is precisely here that he has rendered an unqualified service to our day, if not to our generation.

I have read no other book dealing with theology that is like it. He knows the uncompromising demand in life on Christianity as *belief*. When he goes on to make a terse but comprehensive statement as to what that belief is, we know we are following a mind that has had the courage to hold fast to things that a shallow "modernism" has thought to be outgrown. Take this sentence:

> Christianity is the belief that God, of whom and through whom are all things, at infinite self-cost did in Jesus Christ manifest and satisfy His holy love for the purpose of making an atonement for the sins of the world and opening a way for men from death unto life.

Again he exclaims:

> One message has been proclaimed, one truth affirmed, one mystery disclosed: the God who makes men by his creative power redeems them by His sacrificial love. Nothing less than that is the faith of which the Church was born, in which it has lived, and by which it has grown.

Lewis affirms that we have needlessly retreated from the goodly heritage of the true Christian Church, and shows us the "impregnable rock" on which we may stand. This Rock is the resurrection of Christ. "The denial of the resurrection," he maintains, "is the denial of the whole of Christian history until the present moment." He makes even a stronger statement than this when he says:

> The resurrection of Christ not only makes human life a different thing; it changes the very character of the world itself.

He concludes the chapter with this striking statement:

> The Jesus of history passed for evermore into the Christ of faith by reason of the resurrection as an actual fact. . . If that be accepted, then a new light is thrown back upon the Jesus of history. In Him we are confronted . . . with "God-manifest-in-the-flesh."

Here is rare virility of faith, not too common in our day, and most unusual in one who occupies a chair of theology in an up-to-date theological seminary.

Edwin Lewis is not only unafraid of the supernatural—that bane of the "modern" man—he glories in it. He affirms that "the whole institution of Christian worship presupposes a supernatural element at the very heart of our faith." He has little use for "the minister who goes on to talk about Jesus Christ much as he would talk about Abraham Lincoln."

Here is exhilarating reading, and the heart bounds with gratitude that one whose intellect has been recognized with admiration in England and America alike, whose scholarship is unsurpassed and whose judgment has been widely approved, can and does say to our confused and careless world words such as these:

> The total Christian claim includes the amazing truth that for us men and our salvation divinity appeared in the garb of humanity, and the *meaning* of humanity was taken up into divinity, there to be the everlasting sign of our redemption and the evidence of its cost.

Superb sentences such as this are scattered all through the book. His statements stand out as if carved in im perishable adamant. Take these:

> The Christian faith is founded not on a di course but on a miracle . . . *Christianit means supernaturalism*—this is the inescap able logic alike of the history and of the ex perience.

### Soul versus Schemes

WITH large space given to the super natural element of the Christia faith in the early parts of the book Lewis has a separate chapter dealin with this important matter. "Let us no sell our souls to save our schemes," h exclaims, "and the more so when w reflect that the schemes are, after al nothing but derivatives of the souls w would sell!" The typical "modernistic college professor, as well as college stu dent and pulpit orator, would do well t heed an appeal like this. With anothe touch of characteristic humor—remi niscent of Bowne—he says:

> We will not be profane persons, and for mess of pottage—shall we say alphabetica soup?—sell our birthright.

Out of an experience that justifies s strong a statement, he declares:

> It would not be difficult to find philosophica tables at which only those could sit who ha substituted "the Absolute" for "God," or psy chological tables at which only those could s who had substituted "reflexes" for "soul," o theological tables at which only those coul sit who had substituted the "word of men for the "Word of God;" and may one dar add, ministerial tables at which only thos could sit who had substituted "service" fo "salvation."

REGARDING sin and the Atonemen for it, Lewis speaks in this book lik one of the inspired prophets of old. "Th Christian doctrine of atonement," h says,

> is the statement that the God who creates an the God who condemns is also the God wh "throws open the gates of new life." He break himself on his own law in order that his la might not break the souls He has made. " died for you, my children." The Creative Go is the Atoning God, because, besides being th Holy God, He is also the Gracious God.

And then the author quickly adds:

> I am, of course, fully aware of how foreig all this sounds to modern ways of thinking.

Yes, but not *foreign* to the *Truth of* ld! The omission of this doctrine m the Christian message he declares fatal. The Atonement, he says,

ans that the fundamental necessity to the l's redemption is for a transaction that es place within. It means that the possi- ty exists of the soul of man and God being olutely alone together, of the soul recog- ing its utter sinfulness and confessing its plete helpfulness, of its hearing God say: endured the cross for you, so great a price aid that you might have life and that you ght have it more abundantly; accept my t and become my child;" and it means that s possibility may become an actuality. A l that has passed through such an experi- e is literally born again.

### The Divine Descent

T no point is this "Christian Mani- festo" clearer and stronger than as gards the Incarnation. "How can a ligion claim to be Christian," asks wis, "if it cuts itself loose from that lief in an incarnate God which is as ntral to the New Testament faith as e sun is central to our system?" He es on to say—and here he must be eaking to a large number in our day:

You have no right to claim that you can fuse to believe that God was personally in- rnate in and as Jesus Christ, and at the me time be a witness to the world of the ith that originally gave birth to Christianity.

We must make room for just one more otation, from among the scores that serve the thought of the Church:

I once heard a distinguished Jewish leader blicly declare that no Jew could ever believe at a man could be God: if he believed that would be a Jew no longer. But then no ristian believes that either. Christianity is t the belief that a man could be God, but at God could be, and once was, man. Chris- anity is not a doctrine of human ascent, but divine descent.

This "Manifesto" includes a trenchant nd much needed word on the message f the Church to our world. This chap- er, under the title of "The Affirmative aith," concludes the book. Spiritual fe pulses through every page of it. The ipe scholarship of mature years, the eep experiences of a life-time, and a eading on the lines of theology as wide as the world, make this chapter of compelling interest to all who are concerned with the cause of the Christian Church.

"We are called to a new crusade," declares this great theologian, "but the crusader must be a believer, because he is to crusade on behalf of a faith." Our great business in a world of doubt and confusion is to "affirm." Let us affirm "the reality of God." Let us affirm "the authority of the Word of God." Let us affirm "the fact of sin." Let us affirm "the Divine Christ." Let us affirm "the Cross as the supreme event of the divine-human story." Let us affirm "the Gospel as God's provision for the salvation of the whole world."

To what an *affirmation* does this ambassador of Christ summon the Christian world! How surely he touches in each case the vital things of the Gospel for our world in this confused, sin-sick, despairing hour!

Let us follow Edwin Lewis as he comes to the climax in this epoch-making volume. "If you have not been sure of Jesus Christ," he asks, "as the down-reaching of the strong arm of God, veritably and altogether the Word made flesh, the Bearer of the sins of the world, a present living Reality that one has but to reach out the hand of faith to touch, 'and whosoever touches is made whole'—if you have not been sure of Jesus Christ, why should men listen when you speak about Him?"

What a needed question for hundreds who stand today in pulpits of the Church and profess to proclaim a Gospel, and for scores who adorn, or think they do, professors' chairs in theological seminaries, but set the words of modern men against the verities of the Eternal God! Equally insistent is the author that we must be "sure" about the nature of sin.

With what care have we attempted, (he exclaims) "in our time to take from sin its character of sinfulness! Sin is misfortune. Sin is violated convention. Sin is anti-social action. Sin is mal-adjustment arising from improper education. Sin is the issue of unfavorable environment. And so on. Always we are explaining sin as something that works from without in, instead of as something working from with-

in out. . . Sin is not merely a defect of human conduct: sin is a disease of human nature, and there is only one cure for the disease—the remaking of the nature. . . To convict of sin —this is still the function of an evangel.

How vastly different is this from the idea widely accepted today, that "sin is an exploded notion, with no longer any meaning for the modern mind"!

### To the Far Horizons

THIS "Christian Manifesto" glorifies Christ. We read with growing gratitude the glowing words of the author.

Never before or since has a truth so overpowering been proclaimed to men, as the truth first proclaimed as lying at the heart of our Christian faith—the truth that One who was Very Man was also Very God, not man become God, but God become man, and that the sole reason for the vast humiliation was in the love of God for men doomed by sin.

He adds that "we" (modern churches, presumably) have tried to evade this truth and explain it away; and then continues:

I dare to affirm that at no other point had modern theology expended so much ingenuity as at this one central point of the Incarnation, and that for the most part the motive of the ingenuity has been to get rid of the Incarnation as *a real event.*

Reading such words from such a man, we can easily understand that the Modernist school will not like this book! But Edwin Lewis knows his God and knows his Gospel and knows his ground, and he is not afraid. He exclaims: "Let us not out of loyalty to the fanciful claim of modernity, be forced into disloyalty to our Lord Himself." He knows well the modern temper, with its demand that there be "No dogmatisms! No propaganda! No aggressive effort to change another's faith! No claims to absoluteness! No plans for world-wide conversion!"

Yet he states that if we affirm the Gospel as "God's provision for the salvation of the whole world," then it follows that "we also affirm it as intended in the divine purpose to replace and consummate all other faiths." This he knows is an "unpopular note," but he confidently adds, as he closes the radiant pages of this great *Christian* book:

The Acts of the Apostles . . . is the permanent rebuke of all compromise with other faiths, of all indifference to Christian expansion, of all hesitation to seek to make Christ everywhere supreme. . . His consummation is in nothing less than a universal Lordship, based on a universal experience of His redeeming power. . . A Church that will not spread the Gospel does not understand the Gospel. . . A Church that does not see in Christ God's appointed means to the salvation of the whole world, has not yet found its own salvation. . . The Church must be evangelistic. It must be adventurous. It must be missionary. It must be imperialistic. It must be sacrificial. And this because it must be obedient—obedient to the heavenly vision, obedient to the Great Commission, obedient to those Pierced Hands which point ever toward the far horizons, mute symbols of a world-wide embrace.

"Then let us affirm!"

# Added Notes on Dr. Lewis

IT has been a pleasure to read the reviews of Dr. Edwin Lewis' book, *A Christian Manifesto,* by Dr. Sloan in the January issue and by Bishop Badley in this issue. We agree with them that it is in many ways a remarkable book. It is evident that something vital has happened in the author's experience. In his Foreword he admits this fact. One day one of his students came to him, after listening to his lecture, and said: "Professor, I think that something has happened lately deep down inside of you." Dr. Lewis adds: "I did not deny it. The real question is as to the *meaning* of what happened."

The book shows what has happened. Dr. Lewis has become convinced that the chief tenets of Modernism are untenable, and that the evangelicals are mostly right in their views. Let us note some of the vital Christian doctrines and prin-

les that he has come to accept. Some them he advocates with much energy l earnestness.

He stoutly upholds the supernatural ment in Christianity. He says: "No tement of Christian belief which does include a supernatural reference . . is a true statement, and I use the rd 'true' advisedly" (p.15). Again he ers in his own italics: "*Christianity ans supernaturalism*: this is the inapable logic alike of the history and the experience" (p.97).

Our author's definition of Christianity ems to be quite inclusive: "What, then, Christianity as belief? It is the belief at God, of whom and through whom all things, at infinite self-cost did in sus Christ manifest and satisfy His ly love for the purpose of making an onement for the sins of the world and ening a way for men from death unto e" (p.14).

In many ways and in a great variety expressions Dr. Lewis maintains the al doctrine of the incarnation; and is a truly *divine* incarnation. One of s chapter headings is, "The Incarnate od," and the elaboration in the chapter oves that he means that Jesus Christ as God manifest in the flesh.

Again and again our theologian insts on the doctrine of the atonement. does not use the well-known terms ployed in Christian theology to describe and characterize this tenet, such expiation, propitiation, substitution, tisfaction to the principle of justice, d Christ's enduring the penal consequences of sin for man—but the doctrine self is a fundamental part of his belief. Note the definition of Christianity ven above. Listen to this positive atement:

"The church cannot continue—it has right to continue—save as it remains yal to that faith it has been charged keep; and the creative source and biding center of that faith is the atoning sacrifice of a Person who was both us and not of us. He was of us because He was Son of Man; He was ot of us because He was Son of God" (p.13). Observe again: "The God who makes men by His creative power redeems them by His sacrificial love" (p. 48). Further on he speaks of the "one church—'which He purchased with His own blood'" (p.49). Chapter VII is entitled "The Atoning Deed," and begins with the statement: "Christianity is a religion of atonement. It must be that, if the revelation which is also a condemnation is not to leave us hopeless. Here again is an assault on our natural pride. The inescapable implication of atonement is supernaturalism, just as supernaturalism inevitably leads to atonement" (p.144). He quotes approvingly these Biblical passages: "Jesus Christ died, the just for the unjust, that He might bring us to God;" "Christ tasted death for every man." Note this: "The cross means the self-giving of God for the salvation of men" (p.243). The purpose of the Lord's Supper "was to affirm the vicarious sacrifice of the great Head of the church" (p.46).

With repeated emphasis Dr. Lewis insists on the resurrection of Christ as essential to full-toned Christianity. Is not this clear enough? "The denial of the resurrection is the denial of the whole of Christian history until the present moment" (p.70). "Yet it is precisely the resurrection of Christ that is the one clear historical appeal to men to accept the reality of the supernatural, and to save themselves from a universe in whose circumference is nowhere a door. The resurrection of Christ not only makes life a different thing: it changes the very character of the world itself" (p.71).

As to the deity of Christ, that holy doctrine seems to be implied in the whole "Manifesto." Speaking approvingly of the faith of the apostolic Church, Dr. Lewis says: "There was a faith there, a pulsating, energizing, generative faith, the faith that in Jesus Christ dwelt all the fullness of the Godhead bodily" (p.36). He says of Christ that He was "Very Man and Very God," and declares that the phrase is not antithetical, but synthetical (p.107). He seems to accept

the Nicene Christology. The title of one chapter (VIII), "The Incarnate God," surely implies the true Godhead of our Lord, as well as His manhood.

We cannot help believing that Dr. Lewis accepts the virgin birth of Christ, although his statement seems to be made somewhat tentatively. This is the way he puts it:

"Wherefore the Incarnate Life is not to be humanly explained. . . . Thus one can easily see why the church had no difficulty with the idea of a virgin birth. . . . The church accepted the virgin birth of its Lord solely because it was concerned to establish an unbroken continuity between the subject of the Incarnate Life and the very being and nature of the Godhead. Those who reject the doctrine of our Lord's essential deity hardly help their case by claiming that the birth story was invented to bolster up the doctrine!" (pp.187,188).

Likewise our author upholds the doctrine of the Trinity, saying: "It was by the statement of the Triune nature of God that the church secured the final rationale of its faith in a real incarnation—its faith in an actual divine participation in our human lot. There is something almost irresistible about the Trinitarian idea, if one bears in mind what it aimed to do." Then note the fine argument for this holy doctrine on pages 188-194. At another place he clearly rejects the Unitarian belief (pp.173,174).

In this connection Dr. Lewis, in speak- of the centrality of the divine incarnation in the Christian system, has this golden statement to make: "It is not a human discovery but a divine revelation. It is not something to be attained to, but something to be invaded by" (p.174).

To indicate further the author's near approach to the evangelical position, it is to be noted that he has no stern criticism anywhere of conservative theology. If he does reject any article of "the faith once for all delivered," he does it very mildly. However, his whole book is practically a rebuke and a rebuttal, sometimes quite energetic, of the modernisti position and claims. Sometimes he goe so far as to appeal to and even to exhor the liberalistic groups, and often accuse them of undermining the foundation o the Christian faith.

Having now pointed out the man vital evangelical holdings of Dr. Lewis we must, to our regret, show wherei he falls short of the full-toned funda mental view. The trouble is, he does nc stand solidly on the divine inspiratio and authority of the New Testamen but makes what we think are unneces sary concessions to the liberalistic cri ics. Observe this statement (p.52):

"It is well that that view has been de stroyed, destroyed by its own devasta ing effects—the view, I mean, that ever statement of the New Testament mus be in complete agreement with ever other statement, since the productio of the entire book was in all respects divine achievement." Read this on th next page; the references are to th writers of the New Testament: "On reveals limitations here, another there Views about sickness and its causes ar expressed in the synoptic Gospels whic the modern man cannot accept. Ways o interpreting certain incidents in the Ol Testament were adopted by Paul rathe as a result of his rabbinical trainin than because they were warranted b the incidents themselves. If I dare sa so much, Paul gave advice on debatabl subjects which were no more defensibl than the same advice given by Joh Wesley to members of his societies. More statements of a similar characte follow (see pages 53-63,81-84).

On these pages he tries to show tha his loose view of the divine inspiratio of the New Testament does not destro the essential message of the Biblica writers and witnesses. But that is som thing like the position of the modernist whom he so earnestly reproaches. Ther is, however, this difference between hi and them: he believes that all the fun damental doctrines which we hav named in the foregoing paragraphs ar

l preserved, while the thoroughgoing dernists reject most of those fundaital doctrines. We hold that this is ery wide difference. Only we think Lewis' views imperil the evangeli doctrines of Christianity. If the only ords we have of Christ and His work l teaching are not reliable, the Chrisn faith does not seem to rest on a id and sure foundation. But if those ords are divinely inspired, and are refore literally true, we have a sure hor to our faith.

To prove that this new "Manifesto" st be read with discrimination and e, we cite another passage (p.87): 'e fall back on the old principle that e miracles are congruous with the rson.'" That seems to be stalwart ordoxy; but the author spoils the force his statement by adding: "It is my n belief, however, that the Christian sition is itself so impregnable that we could afford to waive the historicity of every single gospel miracle without weakening the position in the least."

That certainly is a dangerous concession. He goes on in the following pages to justify this statement. But we feel that he is unsuccessful, and that the above statement relative to the miracles of the gospels is inconsistent with his main contention. Therefore, his logic goes limping.

And now, in conclusion, what shall be said of Dr. Lewis' remarkable "Manifesto"? Well, we rejoice in his earnest and capable advocacy of the evangelical doctrines previously designated; but we regret that he did not advance to the full-toned evangelical position on the divine inspiration of the New Testament. His laxness here seems to us to jeopardize his fundamental position.—*L. S. K.*

# A System of General Ethics

BISHOP H. M. DUBOSE, D.D.,LL.D.

IT is now some four and fifty years since I first found myself reading in Herbert Spencer's *Data of Ethics*, then l but fresh from the English presses. ne philosophical mind has undergone any changes since that time; psychol- y has all but lost its place as a separate ience, having had left to it but an sau's portion of what was its supposed rthright; the science of ethics, in its rn, has battled fiercely with an exatriated intellectualism and an eagerly ssertive behaviourism until, at times, ne question has been raised, "Does ethial science rest on a really *moral basis*, r does it go back to the Greek derivave of its name, *ethos*, custom, usage or utward conduct?"

The impression left upon my then ather youthful mind from reading the *Data of Ethics* was of much confusion nto which philosophical thought had een brought in the effort to adapt itself o a new order of reasoning, growing out of the general acceptance of evolutional monism, then in the hey-day of its confidence, but due to experience the acid test of practical application.

The general reasoning of Herbert Spencer in the field of ethics is found today to be in much the same shape as Charles Darwin's theorizings in the realms of origins, ontology and selection. Concerning present day activities in these fields, it may be said that many have perpetuated the confusion of their predecessors; yet not a few have waged a constant warfare against the effort to *demoralize* ethical science in the interest of a newly framed humanism.

In examining, some years ago, a round half dozen text books on psychology and ethical science, I found that all, except two, were committed to the banishment of fundamental morality from the equations of conduct; or else to qualify the standards of obligation—rightness and wrongness—through the primacy of in-

dividual mentality, answering to the law of natural impulse. Psychology has cried out for help; ethical science has waited in the house of its captors for the hour of deliverance.

### A System of General Ethics

These observations have come of a perusal of the volume, **A System of General Ethics**, by Dr. Keyser, one of the editors of this Quarterly. In a characteristic way, in the first chapter of his strongly reasoned work, Dr. Keyser has settled himself on the three fundamentals of sound ethical science.

1. "General ethics is the science of right and wrong in principle, character and conduct."

2. "Theoretic ethics is the scientific treatment of the fundamental principle of morality. It deals with the sources, nature and laws of right and wrong, and may therefore be called the profounder part of our science."

3. "Practical ethics is the systematic application of moral principles to human life. It deals with life, duty and conduct."

From abundant sources open to him, the author cites and collates several instances of defective definitions. These citations prove the correctness of the observation made at the beginning of this article, namely, that many writers on ethics, general and particular, natural and rational, have steered past the essential morality which must lie within all sound consciousness and behind all worthy conduct of men. At this point, our author remarks: "first . . . . our science deals primarily with principles, motives and character; secondarily, with outward deportment."

The reader of Dr. Keyser's volume will have constant occasion to thank him for brevity of form and perspicacity of statement, qualities which are the chief merits of those writings of which we are accustomed to speak as the classics. The Greek Testament, Xenophon, and Josephus, to mention works likely to be known to the average reader, are examples of these qualities. Many a prolix pen would like to imitate it; but durst not take the risk.

The objection is made that right and wrong, especially the latter, are not proper subjects for scientific treatment. If pressed to his limit, the average behavioristic writer probably would assign this as a reason for the faith that is in him. Our colleague observes that, "although wrong is *per se* the principle of moral anarchy, yet on account of the supreme power of God and the right evil has not succeeded in throwing the world into chaos . . . for this reason wrong—or sin—is capable of scientific treatment" (page 24).

Early in the first chapter, a cautious statement is made distinguishing general ethics from Christian ethics; but either the two so overlap, or make such demands each upon the other, that in the end they become one.

Nobody, perhaps, would dare speak of the first chapter of St. Paul's Epistle to the Romans as a scientific discussion of human morality, or a philosophical ethic either general or particular; and yet no Greek philosopher ever discussed human motives and human morality with such scientific insight as is there done. The objective of sound ethical science is, to its degree, one with the evangel.

Interesting and instructive is our author's treatment of "the terms of ethics," "the ethical sphere," "the vocabulary of ethics," and its "methodology." This definition is also concise and staying to thought: "Ethics, as a science, deals with observed facts, assembles them into a system, and makes legitimate inductions from them."

For the crowded study hour "the Articulated Outline" prefacing the book will be of instant value, and will bring the whole system within easy grasp. The treatise may be read from this viewpoint.

A brief chapter on the history of ethics emphasizes the doctrine that moral intuitions are innate; that man was created a moral being with power of will and choice. Hebrew and heathen cults, alike, recognize moral conscious-

ss and moral responsibility in the in-idual members of the race, and to ying degrees realized their ideals. orderly ethical sense existed before re was a science of ethics; as there re ponderable and contagious ughts of men before there were writ- books.

Formulated sciences are to the normal d original senses of men what books e to their original unwritten thoughts, ly an enlargement of expression. To crates, Plato and Aristotle the world ves the first successful effort at a for-ulated ethic; but these found their data the consciousness of their fellows of ery degree of intelligence.

From long and approved use in the ass room comes this outline, or chart, the human mind: "I. The Intellect: 1) the Sense (2) the Intuition (3) the nderstanding; II. The Sensibilities: 1) the Sentient Emotions (2) the sychical Emotions (3) the Intellectual motions; III. The Will: (1) the Will liberty (2) the Will in action." This art represents the relations of ethics psychology. In like manner are ex-ounded its relations to philosophy, atural science, sociology, natural The-m, and to Christian Theology.

This fine presentation closes with the ords: "Christian ethics is broader than eneral ethics, because the former ac-epts all the light and data that may be erived from nature and reason, and hen works in the clearer light that omes from divine revelation. The God f the Bible, according to its own teach-ng, is also the God who created the hysical cosmos, made man to fit into t, and still continues to preserve and are for it."

Five chapters, from III to VIII, in-lusive, are devoted to a discussion of he source and law of right. Dr. Keyser's well developed thesis on "The Source of Right" recalls to my mind a prag-matic question which was often ampli-fied in my theologue days, namely: "Is the law right because God enjoins it, or does he enjoin it because it is right?" The question itself is a circle; inversely or conversely, it is one: God is the ultimate Right, and, therefore, the ultimate Right is God—or let it be: "God is the ultimate Spirit and the ultimate Spirit is God," which is all but the form used by the Christ at the well of Jacob.

But Dr. Keyser puts it concisely when he says: "The ultimate source of right is God, the eternal, personal, self-existent and perfect Creator and Preserver of all finite beings." Morality must have an eternal ground. If there ever was a time when the moral law was not, it never could have come into existence. This is the end of controversy. An old-time theologian described the law—not the moral law, simply, but the law of the absolute moral essence—as "a transcript of the divine mind." The principle of evil is a transcript of nothing but the wayward mind of man and disobedient angels.

Varying and well known standards, appealing to qualities short of the absolute, are discussed, and their lacks pointed out, as altruism, utilitarianism, opportunism, and civil authority. Challenging as altruism is as a superior motive, it is not the perfect law of conduct, nor can it be so proved by the canons of ethical science.

Egoism and altruism are reciprocal motives. "Thou shalt love thy neighbor as *thyself*" is altruism and egoism clarified from every dreg of selfishness and fondness. "It (altruism) is refined and impossible idealism in the realm of ethics: if it were carried out universally, no one would ever think of himself at all, but would be thinking solely of others—a regime under which society could not exist. . . . The golden rule is also a fundamental law of ethics: 'Do unto others as you would that others should do unto you' " (page 61).

The utilitarian view in ethics implies that the highest good is simply and solely the useful and the beautiful. The criticism of our author is: "This theory does not agree with the testimony of conscience, which feels the sense to do the

right thing for its own sake, and to avoid the wrong because it is wrong, apart from the question of mere utility or non-utility." Opportunism and civil authority represent only incidental contentions in ethical literature and teaching, and are dismissed with a brief criticism; though the present general situation in Germany indicates that world society as an operative force, if not a world science in application, may meet both in a serious contest.

In chapter VI, the subject of which is, "Moral Agents," a most wholesome doctrine concerning man's moral agency is propounded. Man is the only moral agent in the cosmos, and is thus a unique figure there. Just as material creation is an expression of God's character, so is man in a higher sense. Whence then came man's ethical nature—his intelligence, conscience and freedom? There can be but one answer: God endowed him with these qualities. Conscience is the prime expositive of man's moral nature. "It is that faculty of the human mind which perceives and senses the right and the wrong and their fundamental antagonism" (page 79).

Coexistent and coextensive with conscience is the will. Chapter VII is given to the discussion of this masterful faculty, whose relationships ramify not only the higher sciences, but becomes a determinative in theology as well. "The will is the self-determining power of the mind. . . . All rational men are clearly conscious of being free agents" (pages 95, 96). "Now, since the soul is so constituted that it can weigh and compare both moral and material values, it would be passing strange if it were not endowed with power to distinguish the more worthy from the less worthy, and choose between them" (page 101).

Logically following the chapter on "The Law of Right" come three (VIII, IX, X) on "The Antithesis of Right," that is, on moral evil. These chapters are introduced with an engaging and informing paragraph: "In the development of our ethical system thus far, we have considered, first, the source o right; second, the law of right in th creation. In all our discourses some thing has been implied, and, in mor than one instance, it has even bee mentioned. It has not been a haun ing, shadowy spectre, but rather a gri and terrible reality. It has been the fac of the antithesis of the right, namely the wrong, the unethical, which we sha plainly call Sin" (page 109).

Thus we have squarely set before u the inevitable intercalary of sin in th calendar of man's moral being, and t be dealt with in the processes of our sci ence. Those who argue avoidance through contentions of behaviourism, o other forms of humanism, perpetrat only travesties of science, not to sa libels on the principle of morality.

Is the genesis of sin an appropriat question for ethical science to treat? Dr Keyser thinks so; and he has on his sid every philosopher who has ever live and been worthy of the name. The Hedo nists, the Cynics, the Sophists, the Sto ics, the Idealists, all, in one way or an other, have dealt with the why and th whence of that thing which has warred against their instincts of pleasure, in ertia, or the mastery of their wills, o the fondness of their intellectualism.

However called or regarded, sin i the disturber of all human peace, and the inquired-after enemy of every hu man complacency. "Is God the autho of sin?" asks our mentor. "Is sin posited in matter?" "Is sin a lapse of the In finite?" the Hindu view. "Is sin due t man's primitive animalism?" "Is sin eternal in the same sense that good and right are eternal?" To all these ques tions a negative answer is entered.

What then? "Sin is the free act of a moral agent." If it were not, then it would not be sin. "Sin is an eternal possibility, but not a necessity. . . . Let it be remembered that evil is not an entity but a quality; also that it is not a positive quality, like the good, but a negative" (page 127).

"Now science teaches the doctrine of

unitary origin of the human race. ejects the idea of a multiple origin. erefore, since all men have descended m the primitive man, and since all n are congenitally sinful in disposi-, the rational conclusion must be that progenitor of the race brought sin o the world" (page 123). This then the conclusion. Sin comes through redity and the free moral agency of n. It is choice and hereditary impul-n. The syllogism closes on the ength of its major premise.

Chapter X, which closes Part I, "Theetical Ethics," is a conclusive discusn of "The Cure of Sin." A single quoion will give the author's viewpoint, hich is sound, both as related to sci-ce and revelation.

"After discussing the difficulty of rean in dealing with the fact of sin and adequate remedy therefor, he says: t would seem to be reasonable that the od who made man would come to his lp morally, if man would seek him and sire his aid. It certainly would be a tisfying experience if man knew that would do so. Natural reason might, it would or could believe this doctrine mly, receive some help and inspiration om such a faith. . . . The difficulty, owever, is that there is no definite exerience of such divine relief coming to e through reason alone. . . . We do ot read of any man having received ear and absolute certitude of divine rgiveness only through reason" (page 35).

Theoretical ethics, from the viewpoint the science itself, is that section hich takes the first importance. This rows out of the fact that it is the battle round of those problems the solution f which opens the way for the applicaon of its principles to the actualities f life and conduct.

In the sphere of practical ethics there as not been a wide divergence between he fundamental and the liberal schools, xcept as matters of religious prejudice r radical superhumanism may have reulted in agnosticism, or worse. For this reason, I have devoted the larger space available for this study to the first part of the work, leaving the second to commend itself in a few pertinent and expositive citations.

At the outset, Dr. Keyser defines practical ethics as "the systematic treatment of the application of moral principles to human life." To any honest psychologist or teacher of moral science there can be no valid ground for dissent from this position. When the identification of moral principles has been established, the matter of their application becomes one of comity. Nevertheless, practical ethics shows the large side of the science to the religious teacher, the reformer and the social educator.

In four chapters (XII to XV) we are given "Man's Chief Duties to Himself." Man's duties to himself can be considered only as to an objective moral personality, to a moral self. Out of this the recognition and stimulation of other duties will grow. "Man's duty is to his body," to preserve it in health, to regulate and control its passions and affections, and to maintain its dignity. A cognate duty of man is to his mind, to insure the culture of his intellect, the development of his sensibilities and the discipline of his will.

"In this work," says the author, "we accept the view that the mind is a distinct entity, fitted by creation for sustaining vital relations with the body; we also hold to the theory that man is a dichotomy, because we believe that the terms mind, soul and spirit are only different names for the same quiddity" (page 155).

"It goes without saying that man is largely emotional; he is often swayed by his feelings more than by his reason and his judgment. The sensibilities are that part of man's physical constitution that gives him pleasure or pain, and that imparts warmth and enthusiasm to his life, speech and action" (page 161).

"Now this peculiar power, which we call will power, every man is under the moral imperative to use. Speculations

about the freedom of the will, and the conclusion that it is under bondage to the law of necessity, will excuse no man's moral delinquencies before the law of his own conscience, or that of society, or of the civil government" (page 164).

A chapter on "Man's Duties to Nature" gives a unique quality to this disquisition. I do not recall that other ethicists after whom I have read have brought it out so distinctly. The teaching may be briefly stated: "To trace the divine purpose in natural phenomena. . . . To study nature scientifically. . . . To preserve, mould and direct nature. . . . To show mercy to all sentient creation." To the student of every calling and profession this blazing of a pat into natural ethics may be turned t happy account.

The volume closes effectively with discussion of the supreme duties of ma to his fellow men and to God. These ar the divisions of the science defined a Social and Theistic Ethics.

Only a devout and trained mind lik that of Dr. Keyser's can discriminate a between the scientific and religiou bearings of the topics brought into th studies of these coalescing sections. Tha he has done so, we confidently refer th reader of CHRISTIAN FAITH AND LIF to these final chapters.

# Through Two Generations

## A Study in Retrospect

### A New Book By Bishop Horace M. DuBose, D.D., LL.D.

WE are not driven to over-praise when we say that this is a touching, impressive and intriguing book by one whose mind and heart have real elements of greatness. Even so, we are tempted to say playfully, Bishop DuBose knows what to take out of his ink-bottle as well as what to leave in it; or, to bring the pleasantry up-to-date, he knows what to pound out of his typewriter ribbon and what to leave unpounded out. If we confess that, in reading the book, tears have more than once come to our eyes, we hope we cannot rightfully be accused of over-sentimentality.

As the author says, his book is not altogether an autobiography—that is, it does not give all the details of his life; but it has large biographical elements in connection with many of the major events and movements in history, State and Church during the last two generations. Thus it is an admirable compound of history and biography. With many of these important movements Bishop DuBose was more or less intimately identified. This fact gives his portrayals a personal as well as an historical in terest.

There is much intellect about Dr DuBose. That fact is evident on ever page. He has a capacious mind, an much learning, too; but it is learnin that has *not* made him mad, because h ever maintains his sanity and poise. Ye intellectual as he is, he has a soft an tender heart. With what delightful pa thos he describes his natal place and th first few years of his life in "Warwick" in the southwestern part of Alabama As he says, he was born November 7 1858, "mid the orderly conditions an surroundings of plantation life in th Old South." On the last two pages of hi book he falls into a reminiscent mood and depicts his old childhood home i the following tear-provoking rhetoric

> To the breath of fragrant cedar and burnin Yuletide tapers, I sleep, I dream. In dreams am back at blessed "Warwick"; in the house in mother's room. I hear the early singin stars; I am in the cooper's shop, and smel the aroma of cedar wood; it is in my nostril now. I wander to the brookside; I haunt th hedgerows of the ancient lane; I hear the bob whites call; I hear the bluebirds sing. I an reborn in blessed "Warwick" house!

Doesn't that simple description bring
k memories of your own rural home,
n though it may have been located in
Northland instead of in the South-
d? It stirs both glad and sad remind-
in the heart of the writer of this
view, only we would like to add to
astened music of the bluebirds the
rical thrills of the American song
arrows.

The Civil War came on in those child-
od years of the author, making it
cessary for the DuBose family to move
wn into Mississippi; afterward they
oved elsewhere, although not out of
e State. Many loving tributes are paid
the author to his father and mother,
s brothers and sisters, his school teach-
s, his pastors and his neighbors. He
so remembers tenderly some of the
groes of the ante-bellum and post-
llum days. We told you that Bishop
uBose is not all intellect; we are
mpted to say that his heart is every
t as big as his intellect.

His spiritual birth in his childhood,
rmal uniting with the church in his
rly youth, his studies, his extensive
ading, his preparation for the minis-
y, his induction into the ministerial
fice, his varied experiences in his first
astorate, and some of his mental and
iritual struggles and temptations are
ll frankly as well as graphically de-
ribed. You just follow the spirited
arrative right along, and you are al-
ays wondering, "What next?"

One of our Bishop's most enthralling
apters is entitled "Testing Years." It
hows that his spiritual life was not all
asy sledding. With all his numerous ac-
ivities, we are surprised to hear him
onfess that he was and is "physically
azy," and that he has often had to "bat-
le with inertia." But he overcame this
ase-loving propensity by "persistence
nd self-drubbing."

Perhaps the "inertia" of which the
Bishop playfully speaks was only physi-
al. He has been a diligent and almost
mniverous reader. He certainly has de-
oured volumes of literature, and to
good purpose. It is surprising to note how deftly he reels off literary references, as if he had read almost "everything under the sun"—at least, everything that is worth reading. In one place he modestly boasts that he has read all the great epics of the world from the Rig-Veda to Tennyson's "Idyls of the King." He also studied Greek and Hebrew, and says that he cannot understand the temper of a preacher who does not want to go back to the original languages in which the Holy Scriptures were written. Such sacred studies should not mockingly be called "grinding gerunds"—though he does not put it exactly in that way.

There were some major movements in science and theology that put our good Bishop into the crucible, and drove him to research and tall thinking. There was the theory of evolution, made popular in those days by Darwin, Huxley and Spencer. And right here we must take occasion to express affectionately a conviction that is different from that of our author. If we understand him, he accepts the theory of evolution as far as organic life is concerned from the earliest simple forms up to (but not including) man (pp.81,82). We quote:

> But that the whole series of animal organisms, from the mollusks to the inferior primates, resulted through a process of development, and that during ages of incalculable length, is beyond serious question; indeed, is as well proven as any fact in science can be; and, moreover, it is provable from Genesis. The evidence is in the museum of the rocks, assorted, tabbed and shelved by One inscrutably wise and exact.

Here we must beg leave to dissent. There are several reasons from the scientific viewpoint for our objection. All those mollusks—yes, and even the one celled amœba—reproduce "after their kind," and never advance to higher forms. The amœba never give birth to multi-celled creatures. The same is true all along the line of organic species. We see the persistence type everywhere, but nowhere the transmutation of species. In geology we find nowhere the fossiliferous strata in the serial order announced by the advocates of evolution;

but there are frequent breaks in the order, and often so-called more recent strata are lying conformably on top of older strata. Moreover, each distinct species has its special number of chromosomes (with their genes), and that number determines the species. Therefore species must remain fixed. Different species cannot cross.

However, we are happy to note that Bishop DuBose excepts man from the evolutionary process. Man, he holds, came into existence by a direct creative act of God. Proof of this lies in the essential difference between the human procreative cells and those of any of the lower forms of life. "Man was never an ape; and no ape, by any possibility, could ever become a man" (p.83).

The rise of the so-called higher criticism of the Bible also came during the period of Bishop DuBose's somewhat tumultuous life. We are glad to say that he was not led away by the negative or rationalistic treatment of the Bible, while he believed as much as any one in scholarly research. Still, we are puzzled by the following statement (p.92):

> I am not a Fundamentalist, as the term is strictly defined; I am not a Modernist, as I know the facts to be. Intuition has saved me from the one; grace and judgment from the others.

To our mind, that statement obscures matters. If a person declares himself to be neither a fundamentalist nor a modernist, he ought to give specific reasons for both assertions. However, we can see why Dr. DuBose is not a modernist. Read this statement, and you will see:

> The man who wrote Genesis, and I hold that man to have been none other than Moses, was either the most astute geologist that ever lived, or he was inspired for his task. That he was both geologist and inspired, I believe.

That is bravely spoken; and, although we are a "quiet Lutheran," we cry out aloud, Amen!

But we must hurry on. Very fascinatingly told is the story of our author's experiences in the far west; in organizing and leading the Epworth League; in his editorial work; in his pastorate with its "mountain-top temptation" and the heroic stand he took; in his relation to Vanderbilt University; in his connection with the prohibition movement and the evangelism of his day; in his work as an archæologist in cooperation with Prof. Sellin; and, lastly, in his career as a bishop of the Methodist Church South.

Dr. DuBose has a style of his very own. Many times he writes racily. He often makes telling epigrams, though he does not strive after alliteration. He is somewhat fond of using unusual words —words which sometimes drive one to the dictionary; and therefore his writings are educational. His closing chapter, entitled "Seventy—Plus," is of touching and melting character. Let a quotation from it form the fitting climax to this article:

> One hundred and fifty-six times I have crossed the American continent as a gospel preacher. In collateral devotion I have sailed the seven seas and tracked the two hemispheres. Never once have I suffered an accident of any nature. Only once have I been seriously ill. I love this beautiful world; I love God in Christ Jesus; I love all men; and I have a perfect hope for the eternal future. If this is old age it is a happy state.

Bishop DuBose's charming book is published by Fleming H. Revell Company, and is sold by the publisher of CHRISTIAN FAITH AND LIFE. The price is $1.50.—*L. S. K.*

# Reviews of Recent Books

**Popular Symbolics.** By Professors Th. Engelder, W. Arndt, Th. Graebner and F. E. Mayer. Concordia Publishing House, 3558 S. Jefferson Ave.,St.Louis,Mo. 526 pp. $3.50.

Packed with valuable information from beginning to end, this massive volume comes to the kingdom for such a time as this. While it is of special importance for Lutherans, other theological scholars should read it to see how valiantly and ably the evangelical doc

es can be upheld and developed. Ac-ling to the sub-title, the book treats "the doctrines of the churches of istendom and of other religious ies in the light of Scripture." The t part of the volume sets forth the trines of the Lutheran Church, and s it so extensively as to make a prac-lly complete Lutheran Dogmatic. reader will see that every doctrine rawn from the Word of God, for the lical basis is given in every case. The le is ever regarded as the source and ndard of faith and life whereby all trines and teachers are to be judged. the treatment of election and conver-n the Missouri Lutheran view is utly upheld, and the difference be-een this doctrine and Calvinism is rply drawn. After the Lutheran doc-nes have been presented, the authors at the teaching of the Catholic urches (Eastern, Roman and Old Cath-c), the Reformed bodies, the anti-initarian groups, anti-Christian ten-ncies, other non-Christian bodies, and ilosophical and pseudo-metaphysical lts. The following groups also receive ention: Buchmanism, Quakerism, edenborgianism, Unitarianism, Uni-rsalism, Russelism, Secularism, Posi-ism, Humanism, Pantheism, and so rth. An extensive bibliography and a mplete index are added to give this st valuable treatise an adequate fin-h. The authors aim to be fair in their eatment of the various denominations, lts and movements, and hence all their atements are carefully documented. his book should be placed on the elves of all college and seminary libra-es, and should also find many indi-dual readers.

**his Progress: The Tragedy of Evolution.** By Bernard Acworth. Rich & Cowan, Pubs., Maiden Lane, Strand, London, England, 7s.6d.

The learned author of this book does ot mean to disparage real progress and ue science. The fact is, he is a scientist nd a lover of nature; and he believes, ith Leonardo da Vinci, that the study f the natural universe leads to the knowledge and love of God. But his studies of nature, of history and civilization lead him to look upon the theory of evolution as a "tragedy," and he vividly portrays its baneful effects on politics, economics, engineering, industry, society, science and religion. Then he canvasses the so-called "evidences" of evolution, and shows that each of them, when weighed in the scientific balance, is found wanting. He cites many scientists who concede that evolution has not been established on a sure basis, scientifically speaking, and that many of the facts of nature are dead against the theory. He believes that, since evolution has been non-suited in the court of reason and science, the doctrine of special creations is the only alternative, and gives an adequate account of the problem of origins. While the author's style may be somewhat labored, he has written a most convincing book against evolution and in favor of creation.

**Sermons on the Commandments.** By Rev. William Masselink, Th.D. Zondervan Publishing House, 543 Eastern Ave., S.E., Grand Rapids, Mich. $1.50.

While the author gives us a well articulated and developed homiletic treatment of the moral law as set forth in the Ten Commandments, he declares firmly that men are not saved by the deeds of the law; because they cannot keep the law according to its inner spirit. He stands firmly for salvation by grace through faith in the Lord Jesus Christ and His atoning merit. However, according to sound Biblical theology, he points out the various offices of the law: 1. To declare the sovereignty and dominion of God; 2. To curb the wicked; 3. To convict sinners of their lost condition; 4. To convince sinners that they need a Saviour, and thus lead them to Christ. All these functions of the law are for the unregenerate. But the moral law is of permanent value and obligation for the regenerate, to furnish them a guide of life and conduct. Then the author treats each of the Ten Commandments in a very practical way, and

often gives a trenchant application of them to the evil practices of our times. These are real sermons; they treat every text in a homiletical way, and are simple enough for wayfaring men to understand and take to heart.

**Margaret King's Vision.** By Mrs. Howard Taylor. China Inland Mission, 237 West School Lane, Philadelphia, Pa. $1.00.

Written in an easy, flowing style, this is a charming biography. Miss King came from a well-to-do family, and might have led a life of worldly ease and pleasure; but God gave her the unselfish Christian spirit, endued her with talent, and gave her a call to the work of missions. Even before she went to China, she revealed her Christian altruism by doing work among the poor and outcast in the home field. Then she went to China and spent the rest of her useful and consecrated life there. She was especially devoted to the rescue and Christian training of Chinese girls, preparing them to do Christian work among their sisters. In reciting the events of Miss King's life, the author imparts much interesting information about Chinese life and the wonderful work of the China Inland Mission.

**The Glory in the Garrett.** By Walter Spencer. The Epworth Press, 25-35 City Road, London,E.C.1,England. Paper, 2s.6d; Cloth,3s.6d.

Some three years ago we reviewed in this magazine two noteworthy books, *God in the Slums* and *Christ Down East.* Both of them dealt with life and Christian rescue work among the people of the famous East End of London. The book now under review tells about conditions in South London and the Christian work that has been done and is being done in that squalid section of the great city. While the poverty and sin are graphically portrayed, the chief purpose of the book is to display the power of regenerating grace even among the lowliest and the most debased. Many outstanding cases are described. The book ought to induce many Christian people to help the workers in the slums by their sympathy and financial support. It is pitiful that su districts exist in Christian lands, b as long as they do exist, let us gi them the gospel.

**The Cross of Canyon Crest.** By George Hayes. Concordian Publishing House, 35 South Jefferson Ave.,St.Louis, Mo. $1.00.

Let us now turn from theology a homiletics to an excellent piece of fictio and in this case we can do so witho cancelling religion in the least; for th is a good Christian story. It is locat most romantically among the Oza Mountains. Some fine, cultured Chri tian people take up their residence that locality. Instead of treating the n tives as ignorant "Hill Billies," as t evolutionists did some years ago, t newcomers treated them kindly, taug them in a school, organized a Sunda School and Church in the communit and thus transformed many of the pe ple through the Gospel. The convers tions are somewhat repetitious and u duly prolonged; still, there is enou movement in the story to hold the rea er's interest. The several romances a very attractive.

**Lesson Commentary for Sunday Schools, 19** Edited by Drs. Charles P. Wiles and D. Bu Smith. The United Lutheran Publicati House, 1228-34 Spruce Street, Philadelphi Pa. $1.75.

It is a pity that we did not recei this valuable Sunday School help in tim for review in our last number. But the is still a chance to use it for the rest 1935. No better book has been issued the International Series of Sunda School lessons. There is no danger th teachers shall be led into modernist views of the Bible and of Christiani by the use of this book. All the write stand on evangelical ground, and tre the Bible as the veritable Word of Go This they do in view of the fact th they are scholars and are acquainte with the claims of liberalism. The lesso text in each case is interpreted, so th the real meaning is brought out, an then the practical application is give Thus faith and good works are treate

heir organic relation and both are vn to be necessary to the Christian Good works are the fruitage of Christian faith. We commend this k to both Lutherans and non-herans.

arry Me Back! By E. A. Bland. Pickering Inglis, 14 Paternoster Row, London,E.C.4, ngland. 2s. 6d.

is a pleasure to commend this book readers who like a good, wholesome y. It has plenty of movement in it, ae real adventure, a little romance, a good deal of sprightly conversa-1. The title might lead the American der to conclude that it is located in d Verginny," but it is not. The ex-nation composing the title of the k merely means that, when some of characters left their home in Eng-d and came to America, they were mesick for their own home; and so y used the telling phrases, "O, carry back!" In a most touching way the ry depicts the love and loyalty of one for another and then of the affec-n of the two when they became men. ound this theme the plot of the story olves.

e Pathway of Light. By C. D. Jennings. hynne & Co., Ltd., Whitefriars Street, leet Street, London,E.C.4, England. 2s.

The sub-title of this book is, "How d Enfolds and Unfolds the Mysteries Creation." In many ways the author evangelical, especially on the person d atoning work of Christ. But we ust object to his method of interpret-g the early chapters of Genesis. He es practically the allegorical method interpretation, although he does not e the word allegory. He says again d again that the language of the first ree chapters of Genesis is "cryptic nguage." They are written in "crypto-am," he holds. The word "cryptic" eans *hidden*. The author means that e language contains hidden spiritual eanings and is not to be accepted in s literal and historical sense. For our art, we believe it is far better to ac-ept the Biblical narrative of the crea-tion of the universe and the fall of man in the literal sense, and then show its rationality and its agreement with true science.

In the Cloudy and Dark Day. By Rev. G. H. Knight. Augustana Book Concern, Rock Island, Ill.

There is always need for comfort in this world of trial, and so there is good reason for issuing this book, which contains "God's messages of peace to the weary, the sorrow-laden, the troubled, and the tried." The author is well acquainted with the only sure source of consolation—the promises of God's Word. Here will be found a "balm in Gilead" for afflictions of every kind, if people will only believe and trust. Our author administers comfort in a most readable way, and shows that "earth has no sorrow that heaven cannot heal." The author evidently has had much experience, so that he is able to comfort others with the comfort wherewith he himself has been comforted.

Thinking Missions with Christ By Samuel M. Zwemer,D.D. Zondervan Publishing House, Grand Rapids, Mich. Paper,$1.00; cloth,$1.50

There can be no doubt that Dr. Zwemer had the liberalistic book, *Re-Thinking Missions*, in mind when he wrote this book. Indeed, he mentions that book right out in several places and criticizes its viewpoint. He is not one of those who would minimize the gospel of Christ or compromise it with the ethnic religions, but would preserve it in both its uniqueness and its fullness. He is opposed to the idea of "sharing" the gospel with other religions. The person and atonement of Christ must be held in the foreground, for the true purpose of Christian missions is to convert people to that faith. Dr. Zwemer is opposed to thinking in *gray*, by which he means thinking mistily instead of in a clear-cut way. Listen: "A mutilated gospel can only mean a mutilated spiritual life. When we walk in the light, we do not confound or mix colors. . . The effect of thinking in gray always leads to compromise, and where there is compromise

there is indecision." All of which is true. We believe that Dr. Zwemer has set forth the real motive for missionary endeavor and that his criticisms of the modernistic view are justly deserved.

**Love Is Stronger than Death.** By Rev. H. Lindemann,Ph.D. Zondervan Publishing House, Grand Rapids, Mich. $1.00.

In an effective way the author of this volume pictures the love-stories told in the Bible and makes their application to life. Here are some of the stories he retells and applies: those of Isaac and Rebecca, Jacob and Rachel, Hosea and Gomer, Abigail and Nabal, Jockebed, Ruth and Hagar, David and Absalom, Jonathan and David. The love of these people is often treated as a type of the love of God for this sinful world. The author uses a pleasing style, and expresses his conceptions in a lucid way that makes easy reading without being shallow.

**Women of the Old and New Testaments** (2 vols.). By Abraham Kuyper,D.D.,LL.D. Zondervan Publishing House, Grand Rapids, Mich. Cloth, each $1.00; paper, each 50 cents.

It is interesting and edifying to note how aptly Dr. Kuyper characterizes the many women named in the Bible. Each one has traits that are very human, from which people today may derive many valuable practical lessons. The author begins with Eve, "the mother of us all." He believes that she was a real historical personage. Her sin and its sinister consequences are vividly portrayed. What practical lessons do you think can be learned from such women as Ada and Zillah, the wives of Lamech; or from Sarah, Rebecca, Keturah, Leah, Rachel, Dinah, Tamar, Zipporah, Delilah, Hulda, Vashti, and many more both eminent and obscure? Then there are the women of the New Testament, like Elizabeth, Mary, Anna, Peter's mother-in-law, and twenty-five others. All of them are subjected to the keenest analysis by this deep yet practical Biblical interpreter, who, at the same time, always upholds the inspiration of the Biblical records.

**A Woman Who Laughed.** By Mildred Cab and Francesca French. The China Inlan Mission, 237 West School Lane, Philadelphi Pa. $1.00.

This is rather an odd title for so ser ous a book. It is the biography of He rietta Soltau, "who laughed at imposs bilities, and cried, 'It shall be done.' So we read on the title-page. It is a mo engaging book. Miss Soltau was a d voted person from her conversion the age of ten to her ripe old age of ov ninety years. She had unbounded fait in God and His providence in supplyin all her needs. For many years she wa connected with the China Inland Mi sion in the home-land, furnishing m terial supplies and spiritual cheer f the workers on the far-flung field, ar training missionaries for China ar other countries. The story of how h needs and those of the mission wer supplied in answer to prayer prov that the days of divine intervention a not passed. The authors have depicte her consecrated life in a loving wa making the narrative very vivid, an causing in the reader a desire to emu late her example of utter surrende whole-hearted faith and active devotio

**Bible Light on Everyday Problems.** By Mar Lemoine Harrison. Fleming H. Revell C New York. $2.35.

How rich and varied are the conten of the Bible! The author acknowledg that she sought for the solution of h problems and the equating of her need in many ways and along divers line but with little result. And then, "a long last, be it said with shame, afte all kinds of writing had been read wit care, the Bible, the Book of God, wa opened and looked into, with no hig thought that the quest would be ende —but it was. Here, in letters clear an golden, were the simple, kindly word telling how to make life beautiful. An it is with the hope of helping others t drink of this well that this book ha been written." And a golden book it i The author has searched the Bibl through and through, and has foun

; what she wanted for everyday pur-
es. From the inexhaustible treasures
the Bible she has found instruction
help for all the varied requirements
life—everyday laws, everyday needs,
ies, faults, experiences, guidance,
peace. This book will indeed prove
oful to the reader in finding just the
sages of Scripture that will help to
mine life's pathway, and make it
ctive and beautiful.

**Teaching and Preaching that Count.** By ames M. Gray,D.D.,LL.D. Fleming H. Revell Co., New York, N. Y. $1.50.

The first chapter gives the title to . Gray's enlightening book, which tains expository messages from the l and New Testaments, doctrinal, hisical, devotional and prophetic. Here have studies of parts of Colossians, Thessalonians, 1 Corinthians, Deuteromy, Genesis, Joshua, Judges, and 1 d 2 Samuel. In one chapter Dr. Gray ows the distinction between the urch and the Kingdom of God. There e also homilies for Christmas, New ar, Thanksgiving and Independence y. All of these messages are sound doctrine and apt in application.

**ducts of Pentecost.** By L. R. Scarborough, .D.,LL.D. Fleming H. Revell Co., New ork. $1.25.

The early chapters of the Acts of the ostles become luminous for doctrine, th and life in the hands of this earst and effective southern preacher and acher. He is the president of the uthwestern Baptist Theological Semary, Forth Worth, Texas. He finds ough in Pentecost and its results to ake a book of burning interest. He ds every doctrine of the Christian sysn explicitly taught or clearly implied the teaching of the Apostles at and ter Pentecost. They were enlightened the Holy Spirit, who was promised them by Christ Himself, so that they ew and proclaimed the whole ambit Christian truth. Many precious uths for faith and practice are revealin the events and teaching that cluster about the epoch of Pentecost. If the Christian Church today could be endued anew with the power of the Holy Spirit, what progress would be made on the highway of salvation! To indicate the author's regard for true doctrine we quote the following:

> It is a travesty on truth to say, "It matters little what you believe—it matters all what you are." What one *is* depends on what one *believes*. A creedless Christianity is spiritual mush. Christ builds His kingdom as He made His mountains and His oaks. He roots them in the rocks. So Pentecost has a doctrinal background, and those who reproduce Pentecosts would better study spiritual foundations.

**The Call to Service.** By Professor Charles O. Solberg. Augsburg Publishing House, 425 South Fourth Street, Minneapolis, Minn. 75 cents.

"A Study in the Lutheran Life of the United States" is the sub-title of this book. In an informing way the author describes the various movements toward Lutheran union in this country. Some very important mergers have been effected, thereby materially reducing the number of Lutheran synodical bodies. The Synodical Conference is the result of such a union movement among several bodies. The same may be said of the Norwegian Lutheran Church, the United Lutheran Church in America, and the latest merger called the American Lutheran Church. Thus much has been accomplishel already, and the good work is still going on. The author also describes in an understanding way some of the controversies that have taken place in the history of the Lutheran Church in America—especially the debates on the "Definite Platform," confessional Lutheranism, election and conversion. The book is of much interest to Lutherans; also to others who care to understand important historical developments. Dr. Solberg's presentations are always fair and kindly in spirit.

**The Re-Discovery of the Spirit.** By Professor William O. Carver,M.A.LL.D. Fleming H. Revell Co., New York, N.Y. $1.50.

It has been difficult, we confess, to appraise this book. We would like to

commend it unqualifiedly, but cannot see our way to do so. The author is profound, and in some cases hard to follow. He believes that science is coming more and more, especially among the greater proponents, to recognize God back of and in the universe; and here we think he is right. But the fault we are compelled to find with the author is that he does not take a clear and definite theological position. His opening sentence proves this statement to be true. He says: "Modernism begins to manifest signs of modesty. There are even occasional notes of timidity, wistfulness and fear. Arrogant cock-sureness is less and less a part of the modern mood." Then he turns likewise on the conservatives in this way: "Conservatism is also softening the tone of its dogmatism, as it also shows less tendency to avoid direct issues with modernism. These changes from both sides are omens of hope for truth and of good for the human race." This means a writer who straddles. You cannot tell where he stands. His characterization of Conservatism is wrong. Is it possible to effect a compromise between Modernism and Conservatism? If so, what must Conservative theology surrender? On pages 47f, our author says: "For half a century conflict was waged over evolution and creationism. That battle is over on the main fields of life's progress. Neither side won a victory." Then he goes on to align himself with the theistic evolutionists, and cites a number of liberalistic authors who advocate that theory. The many solid books against evolution that have been coming from the press are all ignored. The book, however, has its merits: it rebukes the arrogant temper of some modernists and scientists, and proves that no adequate philosophy of the universe can be established without recognition of the spiritual realities that have created the cosmos and uphold it. The last chapter is a profound argument on "Finding God," in which the author rightly concludes that the only way to find the true God is through the experience which comes by accepting Christ as "the way, the truth and the life." But it is certainly not true that "the dogmatic theologian is silent if not dead" (p.44).

**World Prospects.** By Arno C. Gaebelein,D.D. Publication Office, "Our Hope," 456 Fourth Ave.,New York, N.Y. $1.00.

Here is a book that deserves careful and intense study. It is a worthy successor of Dr. Gaebelein's notable book, *The Conflict of the Ages,* which has attracted attention far and wide. This last book is a profound and extended study of Biblical prophecy and present-day world conditions. The author endeavors to answer the great question, "How is it all going to end?" He states that man has an innate desire to look into the future, and that desire arises from the fact that immortality has been stamped upon his being in his creation. Yet only God can know the future. What man knows even what a day may bring forth? Then has God revealed the future to mankind? Dr.Gaebelein's reply is, "He has." Where? "In the Bible." Then Dr. Gaebelein goes to the Sacred Book, and shows how God has made many things of the future known through His inspired prophets of the Old and New Testaments. Our author holds firmly to the view that the glorious consummation of all things will "be ushered in by the visible, personal and glorious return of our Lord Jesus Christ." He believes that the natural creation will be included in the final "restitution of all things." However, many wonderful things will take place before the consummation. Read the book to see what they will be.

**A New Guide to Christian Discipleship.** By Rev. John W. McLennan,M.A.,B.D. Fleming R. Revell Co.,New York, N. Y. $1.00.

We are glad to commend this simply written book. Its message may not be "new" in essence, for it presents the old Gospel for the remedy of sin, but it is a "new" presentation of the old truths of Holy Writ respecting the way of salvation. While there is no formal presentation of doctrine, yet the theological

kground is soundly evangelical. The hor shows plainly that the only way know the true God is not through sci- e, but through faith in the incarnate ı, who atoned for sin and rose again the sinner's justification. The only y to become a real Christian is to be rn again. One must first have a sense meed, and then his need will be satis- mgly met in Christ. The book ought oe read by unconverted people, so that y might know how to become Chris- ms. Here the way is made plain, and s the Bible way.

**e Unchanging Christ and Other Sermons.** By astor H. A. Ironside,Litt.D. Wm. B. Eerd- mans Publishing Co., Grand Rapids,Mich.$1.

These sermons go to the heart of the ristian religion. They are all based the doctrine and experience of salva- n by grace through faith in the Lord sus Christ. As Dr. Ironside accepts e whole Bible as the divinely inspired ord, so he accepts the total Christ d believes in the whole salvation. ese sermons were delivered to be- een three thousand and four thousand ople in the Moody Memorial Church, icago, where they were taken down nographically. They are here pub- hed in order that they may reach a ll larger audience with their burning d appealing messages. They are writ- ı in a popular spoken style. Many iking illustrations brighten and en- rce the discourses. This is the fifth lume of Eerdmans' Dollar Books of rmons.

**udy Your Bible.** By Edward J. Young. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Paper bound, 50 cents; cloth bound, 75 cents.

As a suggestive model for Bible study, is book gives a running exposition of enesis. It is divided into lessons for ch day, and the author advises that e student give at least ten or fifteen inutes to each lesson. In this way he ll go through the book of Genesis in irty lessons. We are interested in Mr. oung's exposition of the early chapters the Bible. He accepts them as literal history, but does not dogmatize on points that are capable of more than one interpretation. He believes in direct creation and rejects evolution. He does not think that any real findings of science contradict the Bible. He does not answer all one's questions. For example, he gives no explanation of God's building (Hebrew, *bana*) of woman from one of the side-parts of man. He inclines toward accepting the "days" of Gen.1 as literal days, but does not want to speak dogmatically on that much-mooted point. After the student has finished this book, we wonder whether he will be able to study the other books of the Bible without Mr. Young's valuable help.

**History of the Lutheran Church in America** (third edition, revised). By Professor J. L. Neve,D.D.,Dr.Theol. (Leipzig). The Lutheran Literary Board, 8 & Elm Sts.,Burlington,Iowa. $2.25.

When a book runs into the third edition, it means that it is work of merit and importance. That can truly be said of this work from its first issue to the last. Dr. Neve is the Professor of Symbolics and History of Doctrine in Hamma Divinity School, Wittenberg College, Springfield, Ohio. He has the historical spirit and gift. He is a cultured scholar along his special line of work, and has a rare talent for scholarly research. The present work is fully documented by many references to the proper historical authorities. Nothing has been done hastily or carelessly. An attractive and informing feature of the work is the brief biographies at the end of each section of the Lutheran leaders of that period. Here are names that will go down in history, and will speak to future generations, showing that "their works do follow them." While Dr. Neve was busy with other important literary work, his gifted son-in-law, the Rev. Willard D. Allbeck, A.M.,S.T.M., prepared this last edition for the press. He has done his part of the work with real skill and fine intelligence. The style is readable. While the general reader will find it interesting and illuminating, the college or seminary teacher will find it

well adapted as a textbook and a book of reliable reference. The make-up of the book is all that could be desired. It will be a real ornament on the bookshelf—but, much more, it will be an important authoritative treatise in any library.

**His Book: Structure in Scripture.** By Norman B. Harrison,D.D. The Bible Institute Colportage Association, 843-845 North Wells St., Chicago, Ill. 75 cents.

According to Dr. Harrison, in this last issue of his valuable series of "His" books, the Bible is built up on a predetermined structure. He displays this design in a number of particulars. The structure is already evident in the first chapter of the Bible. It comes out clearly in the whole book of Genesis, in the New Testament epistles and in the book of Revelation; also in the structure of the Tabernacle, the character of the feasts of the Old Testament, in the parables of the kingdom, and in the letters to the seven churches in Revelation. The evidence of purpose and plan in the Bible is strong proof of its divine inspiration.

**The Theory of Evolution and the Facts of Science.** By Harry Rimmer. Wm. B. Eerdmans Publishing Co., 234 Pearl Street,N.W., Grand Rapids, Mich. $1.00.

The man who is versed in the technique of science is best fitted to deal with the theory of evolution, whose advocates always appeal to what they call science. In this book Harry Rimmer has proved himself capable of showing that the said theory is lacking a scientific basis, and, indeed, that the outstanding facts of science are against it. In four characters he has weighed the theory of evolution in its relation to biology, embryology, paleontology and human antiquity, and in every case he finds the theory wanting. His treatment of the so-called "recapitulation theory" is crushing, and ought to be read by all persons who want to know the naked truth. You will also be deeply interested in Mr. Rimmer's examination of the supposed evolution of the horse. He also pays his respects to the Java Man, the Heidelberg Man, the Piltdown Man, an all the rest. He tells the true story of th famous "million dollar tooth" of N braska, and shows that Mr. Bryan w right in the Dayton trial and that Nev man and Darrow, his persecutors, we mistaken; for the "tooth" has turne out to be, not the tooth of a human b ing at all, but that of a peccary, a speci of pig which is now extinct. Yet how th evolutionists scoffed at Bryan becaus he did not believe that the said too was a human tooth! Even today the are people who do not know better tha to ridicule Mr. Bryan. Well, if you wa to see how the facts of science demoli the hypothesis of evolution, just se off at once for this book and read it. W are wondering whether the exponents evolution will be open-minded enou to read Mr. Rimmer's book. We ho they will.

**Is He Not Able?** By Edith F. Norton. Bi Institute Colportage Association, Chica Ill. Art cover, 60c; cloth, $1.00.

In thirty-one brief chapters Mrs. No ton has shown, in many ways and fro various angles, that God is both ab and willing to deliver His people if th will but trust in Him. There is mu uplift to faith in these meditation Many of the incidents told come fro the author's direct experience. Th prove that "man's extremity is God's o portunity." They show that He is ab to "bring good out of evil and to ma the wrath of man to praise Him." M Norton is the widow of Ralph C. Norto whose lamented death occurred Oct. 1934. They are both well known as wor ers in the Belgian Gospel Mission a as the writers of helpful books a articles.

**The Minister's Annual** (Vol.VII;1935). Co piled and edited by Joseph M. Rams Fleming H. Revell Co.,New York,N.Y. $2.

This new volume of sermons for 19 is as rich and varied in its contents were its predecessors, and contai some added features that enhance value. All the sermons by many leadi

achers of this country have been nished exclusively for this volume. It tains 576 large pages of sermonic erial. The *Boston Transcript* puts it l when it says that the book contains cross section of American preach-." Many kinds of sermons are here ted. There are general sermons that ht be preached on almost any occa-, and many of them. There are also mons on the pericopes for the Chris-n Year. There are many children's mons, morning sermons, evening ser-ns, sermons for special occasions and niversaries. Sermons by both Mod-ists and Evangelicals are represented this book of homiletical miscellanies. nong the Evangelicals we find the mes of George Wells Arms, William Biederwolf, Charles S. Bream, Lean-S. Keyser, James M. Gray, Clarence Macartney, Mark A. Matthew, A. T. bertson, James I. Vance. The follow-contributors belong to the liberal ool: Gaius G. Atkins, George A. But-k, S. Parkes Cadman, Ralph W. kman and Ernest E. Tittle. But the dernists do not seem to introduce con-versial topics. This volume certainly es us a big study of various kinds of monizing.

**om the Upper Room to the Empty Tomb.** By William Evans,Ph.D.,D.D. Wm. B. Eerdmans Co., Grand Rapids, Mich. $2.00.

Dr. Evans is well known as the au-or of many books of signal value. nong them we would call special at-ntion to the following titles: *Great octrines of the Bible, What Every ristian Should Believe, The Book of oks, Book Method of Bible Study, hy I Believe in the Virgin Birth of sus Christ.* He has now added the esent book to his extensive list. It is ving it real praise to say that it is e of his best. With much detail he plains, analyzes and applies the teach-g and acts of Jesus during the last w days of His earthly sojourn. What the meaning of the Lord's Supper, of e washing of the disciples' feet, of His scourses in the upper room, of His visit to Gethsemane, of His judgment and crucifixion, of His lying in the tomb, of His resurrection—what is the meaning in God's plan of redemption of all these? They are all charmingly illumined by this master of Biblical exposition and application. On all the evangelical doctrines involved in this analysis of the closing days of our Lord's earthly life, Dr. Evans takes a solid stand.

**The Tiger Tamed.** By R. H. Boyd. Pickering & Inglis, Pubs., 14 Paternoster Row, London, E.C.4, England. 2s.

What is the "tiger" referred to in this most interesting book? It is not the wild animal that goes by that name. It is the fierce element in human nature in its sinful estate; and the power that tamed it was the gospel of divine grace. The author has given us an entrancing narrative of missionary work in India. He cites many instances in which the grace of God conquered the hearts of Hindus, Buddhists and Mohammedans, in spite of the bitter persecution which they had to endure. The missionaries had many trials, but through them all God upheld them and gave them the victory. This engaging book will do much to strengthen the faith of its readers in the conquering power of Christianity when it is held and applied in all evangelical fullness and force. The value of the book is greatly enhanced by the many full-page pictures of people and scenes in India.

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## Additional Literary Notes

WELL may it be said of Dr. R. E. Torrey as was said of righteous Abel, "He being dead, yet speaketh." Dr. Torrey is speaking to thousands of people today by his Sunday School help, **The Gist of the Lesson,** now issued for 1935. The publishers, Fleming H. Revell Company, 158 Fifth Ave., New York, N.Y., inform us that he left enough expository material on hand to make this compilation possible. The booklet is on a par with all its predecessors, and that

is giving it unstinted praise. Price, 35 cents.

Two touching short stories, which we are glad to commend to our readers, have come to us from Thynne & Co., Ltd., 28-30 Whitefriars Street, London, E.C.4, entitled respectively, **A Sprig of Southern Wood** and **Barbara Garfield's Quest.** Both are interesting and teach some wholesome lessons. Price of each, 4d.

A stirring brochure, **Calling to Remembrance,** is issued by the World-wide Revival Prayer Movement, 5 South Oxford Place, Ventnor, Atlantic City, N.J. Its purpose is to indicate how and why a real revival may be brought about. To this end, the author reviews some of the great awakenings of the past, like the Shantung revival, the awakening in Central China, the awakening in Wales, the Hernhut revival, etc. The worldly temper that prevents a spiritual awakening is rightly rebuked in this useful pamphlet.

If you want to provide the right kind of entertainment for Christian people, young and old, send to G. F. Vallance, Pub., Barkenside, Essex, England, for **Dialogues for Old and Young,** Vol. VI. Each dialogue teaches a good lesson in an effective way. Price, 1 shilling.

The Zondervan Publishing House, Grand Rapids, Mich., have issued two pamphlets of a doctrinal character by Dr. Abraham Kuyper. They are translated from the Dutch by Rev. G. M. Van Perniss. One of these titles is **The Biblical Doctrine of Election,** in which the author stoutly upholds the well-known doctrine of the Reformed Church. One may not agree with all the reasoning and interpretations, but one cannot help being both interested and enlightened. The other pamphlet is entitled **Chiliasm,** and deals with the doctrine of Premillenarianism. Dr. Kuyper votes against the doctrine, and believes that it is anti-Biblical and contrary to the Reformed confessional system. The price of the first pamphlet is 25 cents; of th second 35 cents.

Another booklet by Dr. Kuyper, issue by the same publishers, is **The Implic tions of Public Confession.** It is tran lated by Prof. Henry Zylstra. It is very useful handbook on the faith ar practice of those who are confirmed ar make a public confession of Christ the Reformed Church. By such instru tion those who are beginning the Chri tian life will do so in an intelligent wa Price of the booklet, 50 cents.

It is gratifying to know that Re Milo H. Jamison's **Chronological Pan rama of the Bible** has been so much demand as to require a second editio This valuable Bible chart was reviewe at some length in this journal for N vember, 1932 (p.570). Turn back to th review, and see how highly we prais it. The new edition is still better. W quote from our previous notice: " study of this valuable panorama w give the reader a detailed knowledge the Bible, including doctrine, progre sive teaching and historical order, a of it vividly and colorfully presented the eye."

If you want to know what an inte ligent layman thinks of the preache just send five cents to the Concord Publishing House, 3558 South Jefferso Ave., St. Louis, Mo., for a tract entitl **The Pew Views the Pulpit,** by Mr. Ewa Schuettner. He certainly gives son wholesome advice to preachers in kindly way.

Another valuable tract, issued by th same firm, carries the suggestive titl **The Open Bible: A Gift of the Reform tion,** by Prof. William Dallmann,D.D This leaflet shows how the Bible w suppressed until the time of the Prote tant Reformation, when it was tran lated into the language of the peop and thus could be read by everybod The price is 5 cents per copy; 30 cen per dozen.

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New, but cover soiled a bit books—Christ and His Religion, *Reid*, cost $1.50—50c; Pulpit Bible Reading, paper, cost 25c—10c. Nature and Culture, *Rice*, cost $1.00—50c; The Church in Modern Society, *Ward*, cost $1.00—50c; Christ, His Nature and Work, *a symposium*, cost $1.75—90c. Sent prepaid. These are really shelf-worn books, but perfect inside. Boyer, Reading, Pa.

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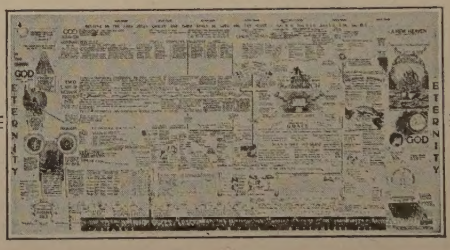
Miniature of  the Panorama (1/15)

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